THE PACIFIC.

REV. J. W. DOUGLAS, "First Pure, then Peaceable—without Partiality and without Hypocrisy." PROPRIETOR.

VOL. I. SAN FRANCISCO, CALIFORNIA, FRIDAY, AUGUST 29, 1851. NO. 2.

THE PACIFIC,
A Religious and Family Newspaper,
IS PUBLISHED EVERY FRIDAY.
At 280 Montgomery, cor. Merchant st.,
SAN FRANCISCO.

It is edited by Rev. J. W. DOUGLAS, with the co-operation of Rev. J. A. BENTON, of Sacramento City, Rev. S. H. WILLEY, and Rev. T. D. HUNT, of San Francisco.

Its Correspondence will extend to the Atlantic States, Oregon and the Sandwich Islands, and embrace the prominent points in our own State.

Its readers will thus be informed of all matters of public interest, whether at home or abroad.

THE PACIFIC is the organ of no Sect or Party. Started with no purpose of gain, and pledged to the great interests of Religion and Education, it commends itself to the consideration and support of every citizen of California.

Terms.

Eight Dollars a year; Five Dollars for Six Months.

☞ *Payment always required in advance.*

Advertisements inserted at usual rates.

Job Printing of every description neatly executed.

B. H. MONSON, PRINTER.

Poetry.

[FOR THE PACIFIC.]

God Seen in his Works.

Great God! how bright thy glories shine!
Creation's full of thee;
I stand amazed am'd thy works,
What wonders here I see!

Thy presence meets my every look,
Where'er I turn my eyes;
And still as I thy works survey,
Increasing wonders rise.

Thy hand adorns the vernal plain,
With verdure and with flowers;
And crowns the field with golden grain,
And pours refreshing showers.

I see thee in the gorgeous sun,
And silvery queen of night;
Thy glory beams from every star
On my enraptured sight.

I feel Thy all-diffusive power
Pervading every part;
Thy spirit moves my heaving breast
And throbbings of my heart.

The gentle zephyr's soothing breath,
The fragrant air of spring,
The fruits and flowers that round us rise,
And health and pleasure bring.

The tempest's wrath, the lightning's flash,
The dread volcanic fire,
Is God revealed to mortal man
In mercy and in ire.

But in the mind, the immortal mind,
That image of Thy own,
Creating Wisdom fairest shines,
And speaks the Great Unknown!

O God, Supreme! Eternal God!
My being's lost in thee;
My spirit lives in thy vast soul,
In thy eternity!

Practical Religion.

Gather up the Fragments.

A man must take God's appointed ways of keeping up his piety, or his piety will decline. A man must put himself in the ordinary train of the Spirit's operations, or the Divine Spirit will cease to visit him. He can no more expect to be blest in the neglect of such opportunities than a man desirous of getting from New York to Washington can expect the locomotive of the rail-cars to call for him, and take him up at his own dwelling, while he refuses or neglects to present himself for the train at the hour of departure.

Nevertheless just such folly as this is enacted by men in God's affairs. and in the concerns of their own souls, when they would despise themselves, and be dispised by others if they acted in the same way in their earthly business. The truth is, if men despise God's *fragments*, or what they consider as such, God will soon cease to let them have his *wholes*. If men for example neglect the ordinary duties of members of Christ's churches, in the performances of which the Spirit of God is wont to meet, refresh, and bless the children of God, God will cease to meet them on extraordinary occasions, and at length, if their neglect be continued, will cease to meet them at all. If they neglect God's prayer-meetings, God will neglect them. If they cease to take an interest, or are careless about gaining and keeping a share in that blessing which Christ bestows by his presence in the assemblies of his people, then it is an intimation that Christ will take, and act upon; and as they desert the interests that are dearest to *his* heart, he will leave them to the interests that are dearest to *theirs*. But it is a terrible experiment for men to make. It is practically saying to God, Depart from us, for we desire not the knowledge of thy ways. Hence the Lord's command and warning, "Forsake not the assembling of yourselves together, *as the manner of some is*, but exhort one another, and so much the more as ye see the day approaching." This manner of some was a manner indicative of ruin. Men may have a thousand excuses, their ships to build, their merchandise to look after, their calls to make, their time so much occupied that they have no room left even for social acquaintance, their lectures and their concerts; or what is more customary than all, their being so tired with their own business all day, that they have no strength for God's in the evening, or their getting back so late from the world at night, that a meeting for prayer is impossible; but again we say, this *manner of some* is a manner prophetic of ruin.

Men so absorbed in the world may go on quietly for a season, but a breaking up must come. They may seem to prosper in the world, but there is a private mark connected with such prosperity that God understands, and perhaps Satan also knows, even if they have forgotten it. He granted their request, but sent leanness into their souls. There can be nothing but leanness in the souls of those who habitually put God's services to wait upon their own convenience. They may seem to be going on decently and in order, but they know not what spirit they are of, nor what would be their confusion, if God should suddenly call them to judgment. They know not how little prepared they are to meet God in any of his chastising providences. That man of God, Cecil, records how he was once in this careless frame, when a plain country minister preached a sermon by which it pleased God to shoot an arrow into his conscience. The minister merely said, with inexpressible simplicity, that men might get on well enough in the morning, and please themselves at noon, but the cool of the day was coming, when God would come down to judge them. That cool of the day! The glow and delusion of the world would soon be all over, and the soul must meet God, must see him as he is, must account to him for all the privileges and responsibilities of its stewardship. For Cecil in his frame, it was as if a bolt from the Almighty had fallen at his feet! Thou man of the world, busied in earthly cares, plans, anxieties, successes, remember that the cool of the day is coming, when, if thou hast not time now, while God in mercy is waiting on thee, to adjust thy business with him, thou must take time for judgment; and it is a very different thing meeting God as a Judge, from meeting him as a Savior.

Would to God that the Lord's own people would think more of this. God is a kind and gentle master, but he cannot have his goods wasted. When he calls us into the kingdom and church of his dear Son, it is as he calls laborers into his vineyard, where he has work for every man to do. Now if it be found, when the time of reckoning comes, that the man whom he sent, to take care of his own vines and grapes, merely went and built a pleasant lodge for himself, and took a little patch of ground for his private cultivation, and very rarely even went into the vineyard to help to take care of that, then it cannot but be that his neglect and selfishness will have their reward.—*Independent*,

The Lessons of the Census.

The seventh Census of the United States, which is now transpiring, furnishes food for much serious thought. This decennial enumeration opens a broad and imposing landscape, on whose confines are the dim headlands of a collossal future, which no thoughtful mind can scan without emotions, in which hope and fear have almost an equal share. Its figures are not only the statistics of the present, but the presages of the future—the misty foreshadowings of those grand events which time shall soon transmute into history. Our future is the best part of us,—the real source of our dignity and character. Our patent of nobility is traceable to no remote and glorious ancestry, nor venerable historic associations. There is an instinctive reference in every thought respecting our country, more to what it is destined to be, than what it has been, or is. The future looms up with such grand and imposing outlines, that the present is overshadowed by its proportions; and no one obtains any just view either of our progress or our power, who confines his view to the facts and statistics true of us at the present hour.

The first thought that springs from the footings of the present census, is the astonishing growth which it discloses. Between 1830 and 1840, the ratio of increase was large beyond all parallel—large enough to predict a speedy realization of the sublimest presages; but during the last decennium, the ratio of increase has been such that we have twenty-three millions and a third, instead of twenty-two millions and a quarter, as the former ratio would have given us. By the mere force of numbers, such a growth will soon place us among the largest States of the civilized world. But the increase of commercial, moral and intellectual power has hitherto more than kept pace with our increase of numbers; and from the peculiar nature of our accretions, this is likely to be true of us hereafter. A large element of this unparalleled augmentation consists in emigration—a process which is likely to supply as much of energy vigor and power, as any merely natural development would give. Emigration is a severe test of character: as a rule, that portion of a nation which possesses the nerve to break up the ties of habit and home, and to brave the unknown trials and uncertainties of a new world, is its most active energetic and really potent portion. And to these elements of growth, is to be added also the vast increase of territorial extent and material resources, which have more than kept pace with the multiplication of numbers and of vital energy, and which supplies both the stimulus and the material of a larger ratio of increase for the future.

But it is not only how rapidly, but where this increase has taken place, that invests the lessons of the census with such instructive aspects. Every part of our broad land has participated in the genial process; but very few localities exhibit any tokens of actual decline. But the proportions of growth strikingly preponderate with the West.—That young Titan, the shadow of whose gigantic limbs has been looming in the distance so long, begins to take bodily shape and to mingle as a collossal, formidable reality, in our counsels and calculations. The ratio of increase in the Atlantic States has been 19 per cent. during the ten years embraced in this census; that of the Western States, lying on the Mississippi, has been over 57 per cent. Nearly ten of the twenty-three millions of our population belong to the West; of the two hundred and thirty-three representatives in the next Congress, to be elected, the West will send ninety-nine. One more stride places the young giant in the very seat of empire. So large a proportion of strength now commands an important influence; soon it is to become paramount. The policy of the nation is soon to be shaped to suit its proportions, genius and wants. The characteristic tone of morals, civilization, and social life, will be given by the West. The controlling forces of our future are garnered up in the resources of that pregnant Valley. The power to be propitiated is now in the West; and courtiers and counsellors alike will have to re-adjust their attitudes accordingly.—What new phases of national character, of economical policy, and moral tendency, this change will put on, none can tell. We have talked a great deal about the West, but we know but little of it. A strong, willful, inevitable force, no horoscope that we possess can define its direction, or prophesy its character. The West is yet a mighty problem; the mingled elements thrown together there are struggling with each other for the supremacy, and the only certainty as to the issue is that it will be one of inconceivable importance, and decisive nature. The good mingles largely with the evil, and holds out encouraging tokens of final success. There is everything to hope and everything to fear. There is not a man, nor a church, nor a State, that has not a life interest in the future of the West. The solution of that august problem settles almost every other question respecting us. The stability of our government, the continuance of slavery, the purity and character of the Church, the nature and action of almost every controlling and formative element of society and life, are awaiting the decisive suffrage of the West. There is no possibility of overstating its importance, nor of overdoing for its rescue.—*N. Y. Evangelist.*

The Devil of Haste.

The following racy and truthful article is from the *Cincinnati Republican*. However well calculated it may have been for the meridian of the Queen City, it will be found still better adapted to the longitude of San Francisco, and of California in general.

Of all the devils and devilkins, who, whether black or blue, torment poor mortals, we know none worse, in many respects, than the devil of Haste. And among us Westerners, he has a great swing, and sway. He has entered in, and possessed us, and we are but bond-slaves to do the bidding of our master. As the Methodist minister expressed it, "we are born in a hurry, live in a hurry, and expect to die in a hurry." To cap the climax Nat Willis has got up, as the latest title, a book called Hurry-graphs. That is too bad. Do let us have one quiet nook in literature; where all is cool, and calm, and comfortable, where there is no clink of the dollar, no scream of the engine, and hurrah of politics, no din and smoke of the battle.

The devil of Haste drives men too fast, and drives them too far. He rides them on a steeple chase, like Mr. Briggs in Punch. He has exploded the idea that life is a journey, a voyage, a pilgrimage, as used to be thought in the good old days of Johnson and Addison. What men ask for now, when they ride, is not bit, and bridle, and saddle, but spurs. That is the most important part of the equestrain's dress. Our gospel is in one word, "What thou doest, do *quickly*." "Go ahead," is the watchword, without always taking the other half of the maxim, and first being "sure," as David said, "of being right." We are urged too far, as well as too fast. We overdo our good things. If we are righteous, we are, as the wise man said, "righteous overmuch." If we are conservatives, we stickle for our grand-mother's high-heeled shoes and pillions. And if we are reformers, we want to make the man in the moon shave that shaggy beard of his, and put on a clean dickey, like other Christian people. Men have sharp faces, as if that member, was to cut the air. They have an eagar look, as if they were after somebody. They step quick, as if they were going to take the cars or boat, and thought they were too late.

A great deal is said about annihilating time and space. But those two respebtable individuals cannot so very easily be made way with, and if they could, it would not be desirable to do it. The fact is, we should be very miserable, if we had our own way, and could clap on a Fortunatus wishin-cap, and whisk ourselves across the Atlantic in a jiffy. Our old bones were not made for such tantrums. It will do for elves and fairies, and such like, but never for poor us, flesh and blood. "Slow and sure" is our better way yet. Many of these people who are so anxious to annihilate time and space, end with annilating themselves. They get dragged off in a balloon, blown up in a steamer, or crushed in a ditch between two cars, that attempt the awkward and ridiculous feat of goilg in opposite directions on the same track at the same moment. Besides, when you get your space annihilated, you dont get infinity, and when you get your time annihilated, you don't get eternity. You get more time to loaf, and smoke and drink in. You get more room to play the fool in, and that is the upshot of the whole matter. Noah had no ambition to destroy time; he took the flood coolly, and was not impatient when it rained steadily for forty days; and Moses had no such headlong haste in crossing the wilderness as our modern pilgrims, for he was forty years about it.

We call this Haste a devil, and devil with a capital he is; no good angel he. See what he does; and how wickedly and mischievously he plays pranks. Our betters and elders used to say, "Haste makes waste." So it does. Devil Haste is under another disguise Devil Waste. He hurries us in our business so fast that we have no time to say our prayers or read our Bibles. He makes us eat too fast, and eat too much, and drink too much, and not half chew nor half taste our food and drink. He brings out young ladies very young, and they flutter through a few seasons of admiration and fashion, and die of consumption, before their grandmothers began to live. He beguiles young men to buy their time before they are twenty-one, and go to California or some other grave-yard, to lay their young bones before they have half lived out their days. When Haste turns architect, he builds houses that tumble down on the heads of the joiners when they are finishing them. When he acts the ship-carpenter, he launches fine vessels that go swift—to the bottom. Haste, the engineer, is terrible. He bursts boilers, smashes cars, and out-Herods Herod in killing innocents, and out-Burkes Burke in chopping them up, and mangling them to pieces. He ought long ago to have been indicted, tried, and convicted as a wholesale murderer; and capital punishment would be very lenient for such an essential and arrant villain.

When we were children, they told us very often, we must "mind our stops." It is well for men to mind *their* "stops," and we may say that if they would count one at every comma, and two at a semicolon, and three at a colon, they would not as often as they do now come to a full *period*. But our men at forty are gray and bald. Ninety-seven out of a hundred of our merchants fail in some crisis of their lives; not twenty out of a hundred acquire more than a bare competency. Eat slower, masticate your food twice as long, think before you act, speak when you know what you are going to say, and then you will have some chance of being a decent human being, and not of figetting and fluttering through life like a hunted hare with the dogs at your heels.

One would suppose, at the rig and rate men are going on here, that they thought that Providence would have a hard tine to get on without them. They hurry up history, and get more great, good, wise, and astonishing things done in one year, than would make a whole decade of the common era. Their generals are all Alexanders, and their statesmen Solons. The last speech was the most remarkable specimen of eloquence the world has ever heard, and the last painting, the finest picture the world has ever seen. We have a great many "remarkable" men. "You know James Smith?" "What, not know him! He *is* a *very* remarkable man."

Come, let us be sober people. We cannot fly if we try, and therefore let us be content to walk until our wings are grown. We shall get adead quite fast aud quite far enough by putting one foot before the other. Life is not a race-course, where the booted aud spurred, tilting at headlong spead, are the winners. It is a long walk, a slow, uphill climbing, and the snail is quite as sure to win in the end as the fleet hare. Silver is better than quicksilver, aud light is better than lightning. Well done is twice done, half done is undone. Eternity is a long while.

There is a great cry in these days of "progress," "improvement," "reform." Heaven bless the words, every one! But all haste is not progress, nor all that is new, true. any more than all is new that is true.—As censors of public manners, as observers of national evils, as well wishers to our readers, we say, exorcise the devil of Haste. Study to be slow in a good many things.—Shave slow, or you will cut yourself; eat slow, or you will choke yourself; drink slow or you will have the dyspepsia; walk slow, or you will get a sun-stroke one of these blazing days; bargain slow, or you may chance to get bitten; promise slow, or you will rue it; be slow to speak till you are certain you are not going to make a fool of yourself.

Nature has very slow ways, judging from our standards, but they are perhaps full as good as any we could plan. She grows her beans and peaches slow. She rolls round her years slow, a minute at a time. She opens her orient gates slow, and shuts the occident slow. She bowls up the white silver moon slowly through the deep blue midnight. Slowly and surely, gently and truly she wins her way—and teaches men to be patient, and wait, rather than break the golden egg before it is hatched.

Missionary Intelligence.

OUR NATION'S SAFETY.—We often listen to the opinions of statesmen on this subject. They give us their theories, and we adopt or reject them as we deem them salutary, or otherwise. But let a foreign missionary give his views on the subject, and let them have a candid consideration. Mr. Marsh, of Mosul, in a letter to the American Board, writes as follows:

"I cannot then be mistaken in thinking that you are called upon to send out laborers into this harvest. I have long been of opinion, that the destiny of America is inevitably bound up with the destiny of the world. I regard this as an axiom. America is only safe in the salvation of mankind. Power will intoxicate her, lust will inflame her, avarice will canker her, slavery will madden her, and politicians will destroy her, if her salt be not full of savor. How can she be kept from self destruction, but by having a noble work before her? I sit in the ashes of Ninevah, and mourn over death-struck churches, whose desolations are more overwhelming. I beseech my country, while I see England pouring out her treasure like water, to save slabs made in the image of beasts and birds and creeping things, to let her wealth flow to untomb and save living souls made in the image of God. I beseech her by the tender mercies of Christ, by the fellowship of the Spirit, by the eternity of nations, which America can make tolerable by believing in the offer of salvation herself, and then by bringing hither the same glad tidings. It is not a question of state boundaries, or of public finance, or of national existence; nor is it the arbitration of treaties. No, it rises above all human legislation. It outlives national existence, as Christianity outlived the Roman Empire; yea, as eternity outlasts time. It outweighs fiscal interests, as the soul outvies the whole world in value. I cannot then be too urgent. It is not in the power of language to excite to action too grand: for the tramp of the crusaders, and the fleets which swept onward to the conquest and settlement of the new world, were trifling movements, when compared with the waking of the church militant in earnest, to the glory of subduing the nations, and of blessing all the families of the earth. It is to be! It is to be! 'And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.'"

THE TENDENCY OF THE HUMAN MIND TO THE WORSHIP OF RELICS.—Mrs. W. W. Scudder, who died two years ago of cholera, was buried on the continent, over against Ceylon. Almost immediately the surrounding heathen began to make vows over her grave, and Dr. Scudder suggested the idea, that it was not improbable that she would be deified, and a temple erected over her for her worship, unless the body should be removed. About a year ago Mr. Scudder thought it best to remove the remains, that they might be laid by the side of his mother, but the people of the adjacent villages would not allow it to be done, and the man employed was obliged to go a two days' journey, to obtain an order to secure him from disturbance in the fulfillment of his mission. They considered it a blessing to have the remains there, and said God had caused them to be deposited amongst them for their good. When their children have been sick, they performed certain ceremonies at the grave, and think that in this way disease has been removed.

CHINESE LANGUAGE REPRESENTED BY ENGLISH LETTERS.—An experiment is making at Amoy to see whether the Bible and other books may not be given to the Chinese by means chiefly of the English alphabet. It is found that by means of seventeen of these letters, every consonant and vowel sound of the Amoy dialect may be represented, and by the use of a few additional marks, all the tones can be designated. Thus it will require but a very short time to master the letter and tonal marks, and all the sounds represented by them in every variety of combination which the langauge requires. The experiment thus far seems to demonstrate, that a boy at all apt in receiving instruction, may be prepared in less than three months for reading the Bible with understanding. As it is now, a bright boy is occupied from three to five years in simply acquiring the names of the characters used in their classics and school books, and then two or three years more are occupied in his learning to translate them into colloquial language. As a consequence, not more than one-tenth of the men in all the region can read intelligently. If this experiment shall succeed, it will be of the most auspicious character for China.

JEWS PREACHING THE GOSPEL.—Three hundred converted Jews are now engaged in various parts of the world, in preaching that Jesus Christ is "He that was to come."

THE receipts of the Ladies' Fair on this (Saturday) evening, amounted to $800. being a sum total, on the two evenings, of $1559. Well and nobly done, say we, for the fair dames of Nevada.—*Nevada Journal.*

Correspondence from San Jose.

SAN JOSE, July —— 1851.

It is pleasant to record pleasant things. Many years ago there strayed to this land a son of New England parents, a child of pious instructions. To this late American community he has been known only as an old man, assimulated nearly to the people with whom he has long lived and whose religion he adopted. He has passed away, and most, even of his neighbors, only know that an old settler has gone.

I had seen but little of him: had sat by his unused anvil in the old shop and only questioned him about the earlier days of this region whose late history is familiar to us all. The friend who mentioned to me his illness, also expressed a hope that a change had passed upon his spirit. I found him sitting in his bed, The violence of the attack had given way, and he hoped for health in which to retrieve lost years.

He spoke of late days of agony and almost despair. It appeared impossible that one like him could receive forgiveness of God. He had led, he said, a vile life; had been a drunkard, and a careless, profane, Godless man many years. But a sense of the rich mercy of God had also entered his soul, and he could believe.

He spoke of an hour early on a previous morning when, as he was sitting where I found him, and half unconscious, the room around him seemed filled with light. It was only, he said, the overflowing of the peace of his mind.

He had called his children around him, asking pardon—but, "for the unholy example which he had set before them."

At one time he expressed his wonder that he had lived so long in God's world without knowing or thinking that he had any thing to do with God. And again he said, when I think what stores of goodness have been laid up ever since God had a being—it makes the tears run hot from my eyes.

He was a Catholic; yet Christ was his only trust. As for what any saint might seek in his behalf, he said he only knew that his Savior heard him, and that each human being who had lived on earth was alike with him dependent upon that Savior for personal salvation.

He told the priest that he wanted him simply to show him his God, for his faith to lean upon. He partook of the sacrament as a symbol of mercy, and held the crucifix to aid him in bestowing his feeble attention. The last that I saw of him was the day before I was about to leave town for a short season. He could scarcely finish a coherent sentence, and I no longer read to him continuously from the Bible. I bade him "good bye," telling him of my intended absence and expressing the hope that if not here I should meet him again hereafter. His mind no longer wandered. With a singular calmness he turned towards me his mild and intelligent eye, and said: "Yes I am sure we shall know each other hereafter, and one will not be richer than another there, nor one more beautiful, nor one better than another among us all—but we shall all be one and alike in Christ."

It was a beautiful radiance that shone on his face. Few who had known the shattered man, the almost rayless face, would have believed that it was he who was now meeting death with a philosopher's calmness and all the intelligence of a christian's informed and perfect hope.

His eye closed peacefully again, and I left the room as he was bowing his head meekly in the attitude of prayer. When I returned to town he had been buried. In that interval, likewise, two other sons of the same church had been attended deathward by the priests of the same faith. The gallows on which they perished still stands on our chief public square.

Camp Meetings have lately stirred the dust of our valley. Two have been holden and a third is projected. Large and orderly assemblies have been gathered; the general effect has been good, and memorable impressions have been carried away by those whom we daily meet. Our valley is characterised by its house-like quietness, its steady industry, and, we dare to hope, by the gathering prospects of religious harvests.

Yours, &c. B.

SANDWICH ISLANDS.—Great mortality is mentioned by Mr. Lyons, much beyond the number of births. Various facts are stated in the annual report of his mission, going to show the advance of civilization. The contributions of his church were liberal. The discovery of gold in California had increased the wealth of the people, and there had been a corresponding increase of liberality. Their contribution the past year had been $701. Mr. Lyon gives an interesting account of a public exhibition at which collections were made. The largest contribution was $12 and the smallest, one cent. He also states that a company of Mormons had appeared there, in order to convert the islands, but had met with no success.

A letter from Mr. [illegible] gives an interesting account of [illegible] his [illegible] church [illegible] for [illegible] besides [illegible] own [illegible] for other objects. They have [illegible] done much in the way of building and [illegible]

THE PACIFIC.

SAN FRANCISCO, FRIDAY, AUGUST 29, 1851.

The Coming Election.

We call the attention of our readers to the sermon on the *fourth* page. It is timely. It is to the point. Such sentiments, if heeded, will make us *better citizens* and secure for us *better rulers*. Both these are necessary to our welfare. Let every man do his duty at the polls, and all will be well.

Perhaps we owe an apology to our readers for this article, as well as for the sermon to which we have invited their attention. It is not our design often to devote as much time and space to this subject as we have in the present number. We have been led to it by the importance of the subject as developed by the extraordinary scenes through which we have passed. The organization, throughout the State, of Committees of citizens, exercising judicial and executive power in criminal cases, independent of, and irresponsible to, the constituted Courts, presents such an anomaly in civil government, and establishes so dangerous a precedent as to lead every citizen anxiously to inquire into the causes that have led to it, and the remedies to remove it. The causes have been two-fold. First—the *neglect of public interests*, on the part of citizens; and secondly, the *neglect of public duties*, on the part of officers.

Engrossed in their own private enterprizes, citizens have neglected both the city and the State. In their "haste to be rich," the best men of both parties have often declined election to offices of public trust. For the same reason, they and others have neglected the primary elections. For the same reason, they have wholly neglected the polls, or hastily cast their votes for men of whose qualifications they were ignorant, and by whose misrule they have suffered. Through this neglect, too many designing men have impudently demanded the public confidence, and as boldly abused it. Crime went unpunished. Public funds went unaccounted for. Under an onerous taxation public debts still increased. Insolvency and villainy threatened all. Hence the sudden rise of that power, the exercise of which has made all men tremble. The remedy, then, is plain. Our evils commenced at the ballot-box, and they must end there. If we have neglected it, we must negleci it no more. If through our negligence or carelessness some unworthy men have been placed over us, our only hope of relief is *in the men* for whom we may in future cast our vote. Nor do *party* distinctions determine who these men must be.

We repeat it, then, that *our hope for the future does not rest in the triumph of one party over the other*. Our future peace and safety depend not on the success or defeat of either of the two parties now soliciting our votes. Our only security, civilly and politically, rests in the *men* elected to our high stations, and not in the party whose candidates may be most in favor. Our destiny, for a period to come, depends not on the political faith of our rulers, but on their *character* as men. Men of both parties have made us ashamed that we ever exalted them. They have made us to *suffer* for it, too. On the other hand, men of both parties have done honor to our judgment in promoting them, and fixed our determination to keep them where they are. The fact is, that party, especially in this land, is no test of character. And in this land, above all others, political orthodoxy does not cover up practical corruption. Nor does political heresy preclude practical integrity. It is the man that honors the office, and not the office that makes the man. If he be an unprincipled man as a citizen, he will, when tempted, be a corrupt man as a legislator, a councilman, a police-man, or a judge. An oath of office is no converting ordinance. On the contrary, the investiture of power puts upon the dishonest man the armor of corruption. For the connection between private and official character is intimate. In a great degree one is dependant on the other. The man determines the officer. And when public sentiment shall be based on this truth, it will not be expected that a notorious blasphemer will regard his oath of office—nor that a shameless adulterer, any more than a swindler, would properly make or execute the laws. He might do both, but no dependence can be placed in a mind so degraded or a heart so rotten. The truth will then be believed, that no gambler in private life can be trusted with funds in public life, and that no man can keep a mistress and keep also his integrity or his honor. None will then depend on a judge for clear, deliberate and unbiassed decisions *on* the bench, whose mind is bewildered and whose brain is fired and warped by undue and artificial stimulus *off* the bench.

Let, then, *character* be the standard, and not money. Let not only capability, but *integrity*, also, be an essential qualification. Be sure, if possible, that every man for whom you vote is worthy, *as a man*, to receive it. Ask not so much whether he be whig, democrat, hunker, barn-burner, free-soiler, or not—but is he a man of honor as well as ability? Is he reliable? Is his adherence to principle stronger than his love of party? Is he above a bribe? Will he, in the spirit of the Roman maxim, "do justice, though the heavens fall?" Our position is a peculiar one. Our interests are our own. We are comparatively little affected by the questions agitating North and South, East and West, beyond the mountains. The exigencies of the times require true Californians, as well as devoted Americans, to rule over us. Let, then, no man receive our votes who has not cast in his lot with this people. Let the name of no foul-mouthed blasphemer darken the list you present at the polls. Blot out from your ticket every adulterer and gambler. Help no drunkard into office. Confide no public interest whatever to any one who has the reputation of a dishonest and unprincipled man. Except upon reliable testimony, cast not your vote for a stranger. Remember the men now in office, who amid temptation and surrounding corruption, have been true to their oaths. Tried men are always to be preferred. Find out such, and reward them with a renewal of your confidence. Vote *for the times*. Vote, remembering that great interests are at stake—interests to be secured or lost by the men with whom you entrust them. Let every voter resolve that if in future the judiciary be corrupt, or the public funds be squandered, or another legislature again disgrace the State, *the fault shall not be his*.

Steamer Paper.

We present, in this number, the most prominent items of news for the mail by the Tennessee, to leave on Monday next, at 4 o'clock, P. M.

We give a list of the Ministers and Churches in California, making it as perfect and complete as our means would allow.

We publish a thrilling account of the Executions in Sacramento.

The *Pacific* will be sent POSTAGE FREE in our bag, which will be kept open at 280 Montgomery street, corner of Merchant.

Price, 25 cents.

SAN FRANCISCO.—The news in our City of any note, pertains to the doings of the Vigilance Committee. The scenes of last Sabbath, were such, as every citizen prays may never be enacted again. The prisoners, Whittaker and McKenzie who had been rescued from the Committee, on Wednesday morning of last week, were again retaken by them, from the jail where they were confined in charge of the civil authorities, on Sunday about 2 o'clock, P. M. They were hurried away in a carriage, with the greatest possible speed to the rooms of the Committee. A dense and excited crowd rushed to see what would follow.

In a few moments these miserable men were swinging in the air, hung from the windows of the Rooms, and all was over! The bodies remained thus suspended until near evening, when they were taken down. Thus without a moments warning they were hurried from a place of safety, as they supposed, into eternity! All believed them to be men guilty of the darkest crimes, and no opposition was made to the execution. At present, we have no comments to make,—the deed is done, and its terrible responsibility appals us. We simply give the facts, reserving what more we may have to say until another time.

Public attention is now absorbed in preparation for the election which is to occur next Wednesday. As far as the election goes, may the true remedy to our evils be applied.

CHAPLAINS FOR SEAMEN IN SAN FRANCISCO.—The Executive Committee of the American Seamens Friend Society have appointed a Chaplain for this port.

The measure has been contemplated for a long time, and the Secretary of the Society Rev. J. Spaulding, has corresponded with gentlemen here, upon the subject.

But in June, last, Rev. Mr. Corwin was appointed to this work, and we were advised of the fact by a letter received three weeks since. Mr. Corwin and his lady were to take passage for this place, early in this month, and may be expected to arrive about Christmas. This makes five ports in the Pacific, occupied by Chaplains for Seamen from this Society, viz: Honolulu, Hilo, and Lahina, S. I., and Valparaiso and San Francisco, on the American coast. It is probable that Panama will soon be selected as the sixth.

SEAMEN'S BETHEL, SAN FRANCISCO.—Rev. Wm. Taylor of this City, was appointed at the late meeting of the Methodist Episcopal Conference, to establish a "Seamens' Bethel," in this City. A lot, on which to erect a Chapel has been purchased, on Davis St. between Clay and Washington Sts., and efforts will be immediately put forth to erect a suitable building thereon.

In these movements we heartily rejoice. Mr. Taylor is eminently adapted to this work,—he is thoroughly acquainted with the field he proposes to ocupy.

He has preached regularly to seamen and others in the open air, for about two years, and has uniformly been listened to with profound attention by an audience numbering more than a thousand.

For several mouths past, he has preached every Sabbath on Long Wharf in the vicinity of the lot on which his Chapel is to be erected.

He is now to devote himself to a numerous and interesting class of our citizens who have hitherto been left to the worst influences, with none to take them by the hand and pursuade them to a virtuous and religious life. It is a notorious fact, that they are here the prey of land-sharks, who befool them with liquor till their money is gone, and they have incurred debt to the amount of their advance wages for another voyage, and then they are shipped, and the money is taken. This is an old game that the Devil has played before, but if the lives of these Brethren are spared, and they are permitted to pursue their work here a few years, we are sure he will be thwarted, and the snare will be spread for his victims in vain.

ACKNOWLEDGMENT.—We wish to express our thanks to the Editors of the various papers in the State for their generous notices of the *Pacific*, commending it to the favor and support of the public.

[Editorial Correspondence.]

The Executions at Sacramento.

SACRAMENTO CITY, Aug. 25, 1851.

On the 22d of August, three men, convicted of grand larceny, and sentenced to be hung, were publicly executed in this city. The names were John Thompson, James Gibson and W. L. Robinson. Every one of these was an *alien*—the real natives being Murphy, Hamilton and Heppard. The two former were foreigners by birth, and both had been transported to the Colonies, for their crimes, and thence found their way here. The latter was a native of New York City, and had been a soldier in the U. S. army during the Mexican war. He came across the country to Oregon, in the regiment of Mounted Riflemen, and only deserted from the army after the arrival of the Dragoons at Benicia, in May last—to which service he had been transferred.

On account of the good standing and respectability of his friends, and what was then believed to be his former good character, an application had been made to the Governor for a mitigation of Robinson's punishment. Subsequently a like movement was made for all three, which availed nothing. There was no response to the petition in behalf of Robinson till the morning of the day appointed for the execution, when a mandate came, postponing his execution for a month, which was very ill-received.

The town was crowded with people on the day fixed for the infliction of the penalty of the law. The weather was warm, yet large gatherings were about the door of the prison in K street, and around the gallows, in an open area near the corner of O and 4th streets, long before the time agreed upon for proceeding with the business.—They stood a great while in the broiling sun, and not a few of them became impatient.

It was 2 o'clock ere the Sheriff, with the two prisoners whom he had authority to hang, left the prison. Such a crowd as surrounded the wagon containing the clergy, the prisoners, and the officers, we have rarely seen; and we never attempted breathing in so dense and palpable a clould of dust. It lifted, however, as we came near the scaffold, where a light breeze prevailed.

Upon the scaffold, both Thompson and Gibson made short addresses. They were heard by only a few of the vast concourse. No man's voice could reach to its utmost limit, and these scarcely to its inmost. They confessed their guilt in this robbery and in others, at various times and places. They warned all against walking in their steps; said they never should have come to the gallows, had they followed the instructions of their parents. They believed a life of industry and virtue would have afforded them more happiness and saved them from such a fate.

After the speches, were the religious ceremonies, few and brief—the prisoners having no considerable anxiety about them. The remaining preparations were made very deliberately,—Thompson saying to the Sheriff "give us all the time you can." Gibson was somewhat agitated, and toward the last of his life grew pale. He said but little, and drank water almost constantly. Thompson was only a little excited, and lost no color. He talked nearly all the time to some one else, or to himself. "Bad, isn't it. What an end this to come to,—awful work, any how." "It is a hard case, but can't be helped"—were some of his remarks. As the noose was arranged, he said, "Mr. Sheriff, get everything exactly right—be quick—don't keep us long in misery."—When they were tying Gibson's shroud, he said, "don't draw it so hard, the rope will be tight enough" After this adjustment of shrouds and caps, the rope was sundered and they were gone.

Meanwhile, Robinson, (who had been left in the ante-room of the prison, by the sheriff, in charge of several individuals, guarded by a military company, to be taken on board the prison brig,) was taken without any serious resistance, by a committee of the citizens, and brought to the shade of a tree near the gallows, in the charge of said committee, who had been appointed to see that he was executed according to his original sentence, without reference to the reprieve of the Governor. There he remained till the bodies of the others had been placed in their coffins, when he was brought to the scaffold, and his irons taken off. The Sheriff and his posse had previously left the scaffold—their work having been done. The clergymen remained, having been requested to do so by one of the committee. Robinson made a long address to the multitude, in which he acknowledged himself guilty of several robberies, and made serious charges against some of the policemen, and other citizens of good standing. It was an *ad captandum* address, and did not so sound like the speech of a man about to die, till at the close he warned all young men against bad company, and the common incitants to evil.

After his arms were pinioned, and the halter was about his neck, as he stood upon the drop, he prayed audibly for his mother, his sisters, and himself, saying, "God have mercy on me a sinner, and pity me as thou didst the thief on the cross." Prayer was then offered by Rev. Mr. Benton, who had previously been often with him in prison; the rope was severed by the foreman of the Committee, and Robinson met his doom.

Not one was found to speak in his behalf or to oppose the action of the Committee. So thoroughly had the whole community become convinced of his worthlessness, mendacity and wickedness, that no sympathy could be awakened in his behalf.

He has left a long confession, which will be published, in which he represents himself as the partner of notorious villains and guilty of a hundred bold deeds of crime. Many of these are no doubt fictitious, and his statements abound in inconsistencies, extravagancies and contradictions. Little reliance can be placed on his statements. His artifice and deceit quite outdo his pretence to veracity. We can only [illegible] and human depravity. The excitement was high. Citizens felt that an important crisis was at hand. It was the first execution under the new law ordered by the Courts. If it was promptly carried out, and the law vindicated, all behind it would be well. If not, if the authorities faltered, thieves would take license and grow bold once more. Hence the determination to have all the men hung.

Order and quiet now reign. The city is not burned. And the hope is indulged that that the necessity for any more lynch law has ceased to exist.

Our Mountain Strength.

There are nearly a hundred and fifty thousand people in California whom the English tongue is vernacular, The rural districts are but sparsely populated. About fifty thousand inhabit our principal cities, The large majority are located among the hills, between the plains, bordering on the large rivers and the heights of the Sierra Nevada, in a region about two hundred miles long, by forty wide. Here, on river bars—in ravines—down in deep shafts—amid veins of auiferous quarts, and along the lines of majestic hills, are the rough, brawny, sinewy forms of the miners seen, who constitute the strength and bulk of our population. Here they toil on vigorously, incessantly. Their life is one of hardship and exposure, yet such is the salubrity of the climate that in general they are a healthy set of men. The extreme heat of the days are amply compensated by the cool and bracing airs of the nights. Sound and sweet sleep is the portion of all. They awake every morning to new toil fresh and invigorated; they experience none of that exhaustation and languor so often felt in other regions, after a warm, sultry, sleepless night. Their manner of living is rude and unsocial, and not particularly delicate or refined; there is at first, something of a novelty and romance about it but these soon wear off, and it grows rather dull and tedious; they are glad to escape from it now and then into the towns and cities, where things wear more of a civilized and home-like aspect, and they return to their tents and cabins with something like a sigh, but they soon forget their melancholy in the exciting nature of their common pursuit. They are people who are well-to-do in the world, though they never think so.—One rarely meets a miner who is *satisfied* with the proceeds of his labor; he is always revolving in his mind how much more it might have been, had he been "in luck." He wanders long, up and down before he is content to fix himself in one spot, and work for five or eight dollars a day, with the prospect of something better, at the risk of something worse; all he can well do is to be satisfied with giving up the hope of being satisfied.

The unshorn faces, and rough attire of these men, are indications of no barbarianism. Their dress may be uncouth, but it is only a badge of the craft, it marks their pursuit *as now*. Many of them are well educated men, of highly cultivated minds, who in former days have moved in the most polished and refined circles, and held posts of honor and trust in large communities.—The mass have been steady, independent, laborers at home in the shop, or on the farm: not a few, however, are young men, who have just attained their majority, and have never before set up for themselves, or essayed the stern realities of life, and the rigors and requirements of a fixed pursuit.

To such men, so situated, are committed, to no small event the destinies of our young State, on their action the welfare and prosperity political, social, and moral must largely depend. They cannot but affect all our interests, and govern all our affairs. Political men have already discovered the overpowering strength of this region. All their most important nominations have reference to the vote of the mining districts—all their efforts to awake interests and secure favorable regards, are confined to this same class and all their arguments show a most respectful deference to the wishes and opinions of those who compose it. None of them care to awaken the opposition of people so strong in numbers, and so well united by a sympathy based on oneness of interests; nor is anybody jealous of this paramount influence of theirs in political matters, no one fears that any evil will result from it—all concede them the first rank—give the preference to their claims, and allow that if the miners' concerns are well ordered, and justice fully and fairly done to them—none can have reasonable cause of complaint.

Not only does the political strength of the State abide here among the mountains; but also much of its social influence, and moral power. The character of that influence and power is not yet fully determined. A weighty problem it is these people are here solving, so overwhelmingly important is the solution that it cannot be overlooked. We purpose hereafter to give it some special attention—if possible, some elucidation.

THE UPPER SACRAMENTO VALLEY.—This region is beginning to assume importance. Shasta city is near the Shasta mines;—is the starting point for all the traders and packers over the mountains to the Trinity and Scott river mines. It is destined to become a large town. Stages from Sacramento run twice a week, through in 50 running hours—distance, 250 miles. There must soon be a town on the Sacramento, at the head of navigation for small steamers. These steamers now run to Colusi, 75 miles from Sacramento. Whether that place, or one still farther up, will be the site of the new town, time and experience must determine.

Something New.

On the Consumes, about 18 miles south of the Forks, just within the northern boundary of Calaveras county, a little village snugly reposes among the hills. It is called *Fort John*. About two hundred miners are here. [illegible] thing they [illegible] them [illegible] not that [illegible] "bar" is unusu[illegible]rich. Not that they have "struck a lead" to rapid fortune. Not that they have captured and executed a gang of robbers. Nor yet that they are pre-eminent among the villages of the mountains for profligacy and crime. Yet within a wide district they enjoy a celebrity far beyond their numbers. For *out of this population of 200, they have organised a Temperance Society of 160 members!* Four fifths of the whole town have signed the following pledge:—"We pledge ourselves to abstain from all intoxicating drinks *while in California*." Appended to this is something like the following:—"praying Almighty God to help us in our effort." This was not a religious movement, as such. Nor was it a temperance reform on the old platform—securing abstinence on principles of right as well as prudence. It seems to have been entered into as a matter of self-defence and mutual advantage. The object of the individuals thus associated seems to have been *to save their earnings to send home*. There is a singular limit to the pledge, viz: "*While in California*." It binds them only while here. Accordingly there are some members of that Society who elsewhere have been and would again be drinking men. As a matter of economy only they are now tetotalers. Disappointed in their hopes of sudden riches, they have determined on retrenchment, in order to go home sooner. They therefore resolved that they would spend no more for that which was more of an injury than a benefit. Moreover, they had seen so much gambling and consequent loss among miners, arising from their habits of drinking, and so many quarrels from the same source, resulting in the loss of life, that they met and determined to banish the evil from their town. They did so. They did it almost unanimously. And now, for a wonder in California, there is not a place in the town where liquor is sold. As a matter of course, not a gambling saloon opens its door along their streets. As a matter of course, also, no quarrels disturb their peace. If a preacher happen among them, they meet on the Sabbath for a sermon. If there be no preacher, they who pray meet for prayer. But preacher or no preacher, there is every Sabbath a Temperance meeting, at which speeches are made and signatures obtained. In one instance, two miners came from a distance to sign the pledge, saying that they were weary of spending their money on sprees, and were determined, henceforth, to lay up their gold and send it home. Here there is a noble pattern for miners. Should such a movement be set on foot among all the settlements on our rivers, and among our mountains, how many more hard earned bags of gold would be treasured up and sent home—how many quarrels would be prevented—how many lives would be saved—how many less would be ruined for both worlds. Alas for the merchants and packers, who open this fountain and send their stream of death among all the hills and through all the vales of this State. Alas for the miners who drink its bitter waters, thus wasting their money, undermining their health and laying up troubles for time to come. Let the miners in every village and settlement, where this shall be read, meet and do as did the miners in Fort John. The same happy results would everywhere follow.

EDUCATIONAL.—We refer the reader to an article in our first number, for statistical information and suggestions bearing upon the subject of public school instruction in California. We suggest the importance of a judicious system of free common schools, and deplored the utter inadequacy of our State legislation on this subject. The City ordinance for the establishment of free common schools which we there mentioned, is yet before the Common Council—but the very great press of other matters has hitherto prevented ultimate action on it. We are assured, however, that the Council are determined to perfect the ordinance with the least delay possible, and establish schools under its provisions. We bid them God speed, in this most essential department of public usefulness.

LATE FROM THE SANDWICH ISLANDS.—The Polynesian of the 19th July, has been handed to us. It contains, however, no news of interest, except intelligence from the Australian Gold Mines.

The excitement in Honolulu is as great as when the gold discoveries in California were made known there, three years ago.

"But," says the Polynesian, "these matters are differently managed in Australia from what they were in California. In the latter country every body dug who desired to, but in the former, a license must first be procured, and one pound ten shillings a month paid for it. This sum was established by the Governor, with the advice of the Executive Council, and notice given by proclamation."

Cheap Postage,

PER MAIL.

Transient papers from New York, 4½c.
Pamphlets and Periodicals from New York, 2 cts. first oz., 1 cent each additional.
A quarterly weighing 9 ounces, 22 cts.

PER MAIL.

Transient Papers from New York, 10 cts.
Pamphlets and Periodicals from New York, 5 cts. per oz; in advance, 2½ cts.
A quarterly weighing 9 ounces, 44 cts., or 22½ cts.

[FOR THE PACIFIC.]

The Bible Society.

It is one of the interesting features of the settlement of California, that nearly contemporaneous with the first influx of immigration came the ministry of the Gospel, and the representatives of christian and benevolent institutions. The attention of the American Bible Society was early turned to this field, and the officers of that institution felt that there was a demand on them to supply the word of God to the people of various tongues hastening to the shores of California, and spreading themselves throughout the length and breadth of the land. They sent an agent here with a supply of suitable books, with the expectation that with the aid of the Church and Ministry, the work of distributing the Bible might be properly performed, and the written word placed in the hands of many of the adventurers in search of gold. At a convenient time and place, the results of labor in this behalf, will be presented to the christian public. It is enough for the present to state, that sufficient has been accomplished in scattering the Scriptures far and wide over the land to awaken the gratitude of good men, that Providence has enabled the Church, so early in the history of this land, to give to the nations within its borders the knowledge of divine truth.

The christian miner has found the word of God to sustain him with its comforts while cut off from the public means of grace, even in the wilderness, an inexhaustible spring of grace has been opened to him, and in the retirement of his own tent, he has been enabled to draw living water out of the fountain furnished by the Bible.

He that in the bosom of his own land, heard, only, of such a book as the Bible, but was not permitted to obtain it, has by Providence been brought to these shores, and having received the word of God, has gone back to his house rejoicing over the precious treasures which he has here acquired. The heathen, too, coming up from the crowded population of China, has in this land received the Scriptures, and read in his own tongue the "wonderful works of God."

It has always been a cardinal principle with the American Bible Society, to furnish the Bible by gift to those unable to purchase, This principle has not been overlooked in California, the poor have always been supplied gratis, while Hospitals, and vessels sailing from our harbor, have received large donations of the Scriptures whenever they have had need. Persons coming to the depository to purchase, have had a fair price named to them, as well as the cost price in New York, with the assurance that while they were at liberty to receive the book at the latter, anything beyond that would be received as a donation to the Society and assist in defraying its expenses. Thus while the purchaser has received his book at a satisfactory price, he has voluntarily contributed somewhat to the funds of the Society, and thus while the Bible cause has been assisted, it has left the Church in this country free to contribute of its funds to other objects of general benevolence. It should be added, that from the first, the friends of the cause, have considered this plan of sales as temporary, to be modified by the changing of circumstances of the country, and to be altogether abandoned when the Church, free from debt for houses of worship, and building lots, and ministerial support, will have more financial energy and means to devote to other religious institutions.

The San Francisco Bible Society have lately received a large assortment of Bibles and Testaments, for sale or distribution, at the Depository on Stockton Street, between Union and Green.

In the assortment may be found, some in in rich bindings, suitable for families, also, pocket Bibles, and Testaments, for miners and travellers. Testaments in English and several of the European languages in parralel columns, and the Scriptures in every tongue in use in California which has been committed to writing.

Clergymen and others, residing in the interior, friendly to the circulation of the Scriptures, are earnestly invited to call at the depository, or apply by letter and obtain a supply, suitable for the wants of their neighborhood. To such, the publications of the Society will be furnished by its agent, F. Buel, at the cost price of publication, to sell, or otherwise distribute, as opportunities offer.

Those not having means to purchase, will at all times be supplied gratis. B.

TO SUBSCRIBERS.—With this number we commence our weekly issue. We have been obliged to suspend publication a few weeks, according to the notice in the paper of August 1st, while one of our number, Rev. Mr. Douglas, was travelling in the Country to secure subscribers. He has not yet returned, but writes that he is having good success, and wishes to prolong his stay a little.

Our paper varies in size and appearence from the first number. This is owing to the fact that it is printed at a different office, and all the material necessary to make it exactly of the size of No. 1, could not be obtained. We must rely on the indulgence of our friends for whatever slight changes may appear in our first numbers, till we secure a press where our work can be permanently and uniformly done.

TO CORRESPONDENTS.—Several valuable articles on hand, are reserved for future numbers. They will appear as our space will allow.

We would direct attention to an article from a valued Correspondent, in our Temperance department, on the last page. We wish to give this subject the prominence that the wide prevalence of intemperance makes necessary.

Consistency.

"Consistency is a jewel." No man is such a heretic as to leave this item out of his creed. He fancies it to be one of his practical rules. If he ever makes a boast of anything, it is this. If you hint at any flaw in his conduct, he challenges you to the proof. It is rather unpleasant; comparisons are odious; but you know men who make a figure in the world, with whom the law of God is a string of tow, the code of honor a pillar of brass; who to avoid one sin commit a greater, who "strain at a gnat and swallow a camel."

There are many exceedingly jealous of the reformation of a friend, yet ever ready to profane the name of God; who are the staunchest friends of temperance, and are proprietors of only the most genteel saloons; who shrink back from perjury, yet never scruple to tell a business lie; who would scorn to take a man's purse, yet will traduce his character; who are very anxious about their own households, but care nothing for the moral welfare of the community to whose favor a good character is quite essential, except when one is of the same politics; who publicly proclaim doctrines, which they carefully conceal from their children; who are enamoured of the blessedness of charity, but give nothing lest it should be abused; who will bestow no alms to go abroad, because, forsooth, charity should begin at home; who are sure that deeds of necessity and mercy should be done, especially on the Sabbath, and so work all that day least any should be omitted; who promise their sisters and wives that they will neither drink nor smoke, but visit theatres and brothels because these were not named in the bond; who pride themselves on the cultivation and polish of their manners, yet late at night are taken home on a wheelbarrow; who correct a man for his bad grammar, yet turn round and cheat him at a bargain; who are too poor to help a church out of debt, but not so mean as to spend less than "two fifties to have a time;" who have much solicitude about their creditors when a call of benevolence is made, but are quite oblivious of any such persons when they want a gratification; who assume to be working hard for family and friends, when those interesting ones would be very glad to know what had become of them; who are exceedingly zealous that all men should be honest, virtuous, and pure, but are not yet rich enough themselves, to afford to be so; who think themselves as good as the rest of mankind, but are very anxious that no one shall be over-righteous; who applaud in others the operations of an active conscience, but for themselves are never known to keep any; who, in fine work nicely up to the punctilios of the sliding scale of honor, but play fast and loose with the Commandments of God.

Whether there be any in our communities who, in their own history, are working up these palpable forms of contradiction, and making their lives a moral paradox, let him who vaunts his consistency decide. Certain it is that where such contradictions abound, there is something wrong. Truth and virtue are capable of being simple, plain, straightforward, consistent. When they are not so, they are glossed; they are no longer themselves. They never involve men in sad perplexities. They make no such jumble of moral relations as to leave men long in doubt concerning the propriety of their moral conduct.

When incongruities like these multiply around a man, let him beware. At least, till he is inconsistent enough with himself, as he has been, to make a clean sweep of them all, let him not dare to boast his consistency.

Unto the right alone be true;
Inconstant ever to the wrong.

(Correspondence of the Pacific.)

San Jose, Aug. 25, 1851.

BULL FIGHTS.

On the 11th of August, commenced the ceremonies yearly observed at the Mission village of Santa Clara, in honor of the patroness Santa of that church. A ring had been fenced on the square, and the bulls and bear were patiently reviewed, while the priests performed and preached. The remonstrances filed by the priest were not likely to prevail against an amusement which has outlived the excommunications of Popes.

A shaded platform, raised high for the ladies, fell in the midst of the sport. Three children are said to have died from the injuries thus received, and two or three Indians from the encounters of the succeeding days.

CAMP MEETINGS.

While these scenes were passing—over against this dusty spot—gay with gaudy attire, and alive with loping horses—a mile and a half away, a goodly congregation observed the rites and sought the ends of the religion of a later century. A few tents of square form, constructed by drawing folds of cloth around quadrangular groups of trees, and covered above by boards and branches, constituted the homes of several families. On the side towards the river, long tables were arranged; stoves, whose pipes were fastened to the trunks of trees, showed, at stated times, preparations for ample meals. A little withdrawn, under the trees with widest spread of limbs—the evergreen oaks—were ranged seats for a large company. The rude desk was under a canopy of wreathed branches. Awnings protected it from the northern breeze. The water of the beautiful Guadaloupe flowed a few feet distant, under overhanging and heavy branches.

Preaching was frequent—impressive. At night a few torches threw a flickering light over the assembly silent and deeply attentive. By day, the children were present, constituting a family lecture scene, or religious visitation, as when the tribes of Israel went up.

This, which was conducted by Baptist Clergymen, was the third Camp Meeting of the season, in this Valley. All have been orderly and useful. They are the expression of a general religious interest in the community. Peaceful are our plains. The moral prospect is approaching the natural. Influences are fluttering over us fresh as the green leaves of these trees; their fruits are peaceful and joyful as a mild evening. B.

[FOR THE PACIFIC.]

Pacific Tract Society.

Among the numerous *benevolences* of our age and country, we know of no one more justly entitled to that appellation than is the Pacific Tract Society, organized in this city on the 24th of February of last year. This Society obtain from New York the valuable publications of the American Tract Society, pay the freight and other expenses, support their agent, pay his salary, and sell these publications at the catalogue prices of the publishing house; and, beyond all this, distribute, *gratuitously*, thousands upon thousands of pamphlet Tracts, and supply the *poor* with books "without money and without price."

These expenses are defrayed by the voluntary contributions of the benevolent in California, and thus far the Society has suffered no lack of funds. We doubt whether, in the whole history of benevolence, a parallel can be found to the favor and liberality manifested towards this Society, not only by the Christian churches, but by all classes of the community. Funds are liberally and cheerfully bestowed, but "the laborers are few."

At the last great fire in June, the Tract House was destroyed, by which the Society suffered a considerable loss,—and its operations have, until recently, been seriously embarrassed. We are informed by the agent that the committee propose to obtain a lot and erect a fire-proof building for the Society, so soon as the necessary means can be realized. For these means the Society is dependent on the continued liberality of the friends of the enterprise. This cause commends itself to every benevolent heart, and the appeal which the Society are now about to make for aid will doubtless secure a generous response, which shall place in the hands of the committee, ample means for the erection of a suitable building for the use of the Society.

We have examined the First Annual Report, furnishing the details of the Society's operations during the first year of its existence, ending the first of March last.

No one can read this report without astonishment and agreeable surprise at the amount of labor performed and good effected, in so short a time and under so many embarrassments and hindrances to contend with. No one can, without sentiments of decided approval, look abroad on the face of society and witness the very great moral improvement within the last year and a half, while he remembers that this Society has very essentially contributed to this happy result.

We take great pleasure in calling the special attention of the whole community to this enterprise, as one in every way worthy of public patronage. The Depository is at present situated on Clay street, above Dupont, where a full supply and great variety of the best and most interesting and useful works in various languages may be had at the New York publishers' prices.

From Oregon.—Our latest dates are up to the 14th inst.

We regret to find the following announcement in the Oregon Times:

We learn that Gov. Gaines's wife was thrown from a horse, while going from Astoria to Lexington, and so severely injured, that no hopes are entertained for her recovery. Her horse took fright at an ox-team attached to a cart, coming up behind, and the wheel passed over her head. Governor Gaines has been sorely stricken by the hand of Providence since leaving the States for Oregon. On his passage here with his family, he buried two amiable daughters; and now again is he called to mourn the sudden and unexpected bereavement of his affectionate partner.

Correspondence of the Pacific.

We have received letters from different parts of the State, encouraging us in our effort to publish a religious paper.

We give the following extracts:

Stockton, Aug. 5, 1851.

"My heart was made glad when I saw your new paper, entitled *The Pacific*. I trust it will prove like the olive branch of peace, and that it will find its way to the miners' tents, the way-side hotels, into every city hamlet and family in the State.

It may reclaim many a wanderer,—many a youth may be saved from ruin.

Yesterday I wrote, enclosing the name of a subscriber—and to-day I send another, with the money, which you will please place to the credit of, Yours, &c."

"Placerville, Aug. 11, 1851.

I received at Sacramento the first number of the *Pacific*. Will you please forward it to me by mail. I shall regard its weekly visit as a great blessing, and greet it with pleasure. I feel a deep interest in its success, and think I could sell a number of copies, if you think proper to send them to me. Yours, ——"

"Woods' Diggings, Aug. 10, 1851.

I was much pleased, last Sabbath, at meeting a religious paper, published in your city. Please send it to me by mail. Allow me to bring to your notice this part of California as field of usefulness for a minister of the gospel.

There is now a population of some six or eight thousand persons within ten miles square, and the prospect is that more will come in this winter.

There is a regularly established meeting in Sonora now, but no regular minister. The men who sustain the meeting are laboring men, engaged in business, and consequently cannot give a great deal of time to the work in which a minister of the gospel would engage.

The meetings are held in a boarding-house, and are generally very well attended.

But those who assemble for worship are but a handful compared with those who throng the streets, and spend the Sabbaths in trading and amusements!

Yours, sincerely, ——."

"Portland (Oregon) Aug. 8, 1851.

I have seen Bro. A., during this week, and we feel interested in your enterprise. We rejoice in the establishment of the *Pacific*.

We shall both be happy to do all we can for you, both in the way of getting subscribers, and giving the paper as wide a circulation as possible, and in writing for it.

Yours, in the best bonds. ——."

The following was handed us by a gentleman, long a resident in the *Sandwich Islands*, and who was recently in this city:

"Messrs. Editors:—It gives me great pleasure to learn that you have determined to publish a journal which shall be devoted to the great interests of Evangelical religion.

Such a paper is greatly needed, and will undoubtedly command the support of Christians who have taken up their abode in the regions bordering on the Pacific.

The hallowed influence of such a paper must be felt, not only upon the Continent, but upon the contiguous Hawaiian Islands, now brought into such near proximity to the United States, and especially to the great metropolis of California.

It will give me satisfaction to use my best endeavors to secure for you such reliable information as will tend to advance the cause to which your columns are devoted.

Yours, truly. C."

"Santa Cruz, Aug. 21, 1851.

Mr. Editor:—I have looked at the first number of the *Pacific*, and have been truly heart-cheered. You have adopted a very appropriate name.

But what a blessing may such a paper be to this country—so destitute of all religious nourishment,—wandering up and down the country as the multitude are, perhaps without the opportunity of hearing the gospel, or where there is even the opportunity, without the will;—this paper will awaken the sympathies, recall the associations, nerve the resolutions, and lead alike the professor and the impenitent to a new course of life. Only let us have plenty of bone and sinew, and we shall see this pioneer ever in advance, hewing down the thickets, clearing the forests and making production and beauty where there is only rankness and ruin. Yours is indeed a noble work. But do it well. Do it thoroughly. Be perfectly independent. Lean not to men's prejudices. Stand boldly upright."

☞ The following list of Ministers and Churches was in type for our last number, but the greater part of it was crowded out. We shall be happy to correct any errors that it may contain, or add to it hereafter, if the Pastors or Members of the various Churches will give us the necessary information.

Churches and Ministers in San Francisco.—First Congregational Church, corner of Jackson and Virginia streets. Hours of worship, 11 A. M., 3 1-2 P. M. Sabbath School and Bible Class at 2 1-2 P. M. T. Dwight Hunt, Pastor, residence corner of Mason and Vallejo streets.

First Presbyterian Church, hold service in the Superior Court Room, St. Francis Hotel, Clay street. Hours of worship, 11 A. M., 8 P. M. Sabbath School and Bible Class at 3 P. M. Albert Williams, Pastor, residence, California street, above Dupont.

Howard street Presbyterian Church, Happy Valley. Hours of worship, 11 A. M., 7 1-2 P. M. Sabbath School at 2 P. M., Bible Class at 3 P. M. S. H. Willey, Pastor, residence in Happy Valley, corner of Second and Mellus streets.

First Baptist Church, Washington street. Hours of worship, 11 A. M., 7 P. M. Sabbath School and Bible Class at 2 P. M. O. C. Wheeler, Pastor, residence, Powell street, near Green.

Methodist Episcopal Church, Powell st. Hours of worship, 11 A. M. William Taylor, Pastor, residence, Pleasant Valley.

Trinity Church, Episcopal, Powell street. Hours of worship, 11 A. M., 7 1-2 P. M. Flavel S. Mines, Rector, residence, Mellus street, Happy Valley.

Grace Church, Powell street. Services at 11 A. M., 7 P. M. Rev. P. L. Ver Mehr, Rector, residence, Powell street, corner of Washington street.

Wesley Chapel, Powell, corner of Clay street. Services every Sabbath at 11 A. M., 7 1-2 P. M. Sabbath School at 9 1-2 A. M., 3 1-2 P. M. Dr. Boring, Pastor, residence, Kearny street, near Pine.

Roman Catholic Church, Vallejo street. Morning service in the English, French and Spanish languages.

Spring Valley Chapel. Service at 3 P. M. Preaching by Clergymen of different Denominations.

Churches and Ministers in Sacramento.—"First Church of Christ," House of worship on Sixth Street, between I and J; Times of Service 10 1-2 A. M., 7 1-2 P. M. Sabbath School and Bible Class at 1 3-4 P. M.—Rev. J. A. Benton, Pastor. Residence, cottage in the rear of the church.

"M. E. Church," House of worship on Seventh St. between L and M. Times of service 10 1-2 A. M., 3, and 7 1-2 P. M. Sabbath School and Bible Class at 9 A. M.—Rev. M. C. Briggs, Pastor, residence, Parsonage adjacent to the Church.

"First Baptist Church," House of worship on Seventh St., corner of L. Times of service, 10 1-2 A. M., 7 1-2 P. M. Sab. School and Bible Class at 9 A. M. Rev. Benj. Brierly, Pastor, residence I Street, between First and Second.

"M. E. Church, South," House of worship on Seventh St. between J and K, Times of service 11 A. M. 7 1-2 P. M. Rev. Jno. Penman, Pastor; residence, rear of the Church.

"M. E. Church for Colored Race," House of worship on Seventh St. between G and H. Times of Service, 10 1-2 A. M., 3 and 7 1-2 P. M. Rev. Barney Fletcher, Pastor, residence Second St. between J and K.

"Roman Catholic Church," House of worship on Seventh St. corner of K; Times of service 10 1-2 A. M., 4 P. M., Rev. J. Ingaldsley, Pastor, Residence, rear of the Church.

Churches and Ministers in San Jose.—"Presbyterian Church," Isaac H. Brayton, Pastor.

"M. E. Church," Chas. Maclay, Pastor.

"Methodist Church, South, A. M. Wynn, Pastor.

"Baptist Church," L. O. Grenell, Pastor.

Churches in Santa Clara.—"Methodist Church." "Baptist Church."

Benicia.—"Presbyterian Church," Sylvester Woodbridge, Pastor.

Marysville.—"Presbyterian Church,"—W. W. Brier, Pastor.

"Methodist Church." Rev. I. W. Brier, Pastor.

Nevada City.—"Congregational Church," J. H. Warren, Pastor.

Stockton.—"Presbyterian Church," James Woods, Pastor.

"Methodist Episcopal Church," Rev. [illegible] m. Morrow, Pastor.

Sonora.—"Methodist Church, South," Cyprian Gridley, Pastor.

Santa Cruz.—"M. E. Church," Rev. D. A. Dryden, Pastor.

"Congregational Church," T. W. Hinds, Pastor.

Sonoma Circuit.—Jas. Corwin, Alexander McLean.

El Dorado Circuit.—"M. E. Church," Rev. A. S. L. Bateman, Pastor.

Timely Reflection.—Whatever we are doing, or wherever we are going, time is still advancing, and we are hastening as fast as it can carry us either to heaven or to hell.

MARRIED.

In this city, on the 23d instant, by Rev. T. Dwight Hunt, Mr. Edwin Spicer to Miss Mary Ann Burke.

In Sacramento city, on the 5th of August, by Rev. J. A. Benton, Dr. Richard H. McDonald to Mrs. Sarah M. Steinagal, all of Sacramento.

DIED.

In Sacramento, on the 22d of August, Mr. Lester West, aged 48, a merchant of that city, formerly of New York.

[He was a man highly esteemed, and his death, so unexpected, is regarded by all with the deepest sorrow.]

Temperance Hotels and Boarding Houses.

Hillman's—Clay street, above Dupont.

Meschett's—Pike street, near Washington.

Arcade—Webb street, between Sacramento and California.

Gilbert's—Pacific Wharf, south side.

Fort's—Pacific Wharf, north side.

Pacific Hotel—South side Pine street, above Montgomery.

We should be happy to give a complete Directory of all the Temperance Houses in California.

☞ **Pacific Tract Society.—Depository, Clay Street, above Dupont.**—All the publications of the American Tract Society, in various languages, for sale at New York publication prices.

T. J. Nevins,
Depositary and Corresponding Secretary.

Bibles and School Books in general assortment, and at low prices, may also be found at the Depository. aug29

☞ **Sons of Temperance—California Division, No. 2.**—Regular Meetings on Friday evenings, at 8 o'clock.

Excelsior Division, No. 6.—Regular meetings on Monday evening, at 8 o'clock.

Division Rooms, N. W. corner Sacramento and Pike streets, up stairs. aug1

☞ **Mr. Kirtland H. Carey, of Fon du Lac,** Wisconsin, will find a letter from his mother at the house of Rev. T. Dwight Hunt.

Mr. C. arrived here sick on the San Francisco, 5th of May, and was sick for some time in the City Hospital.

Editors will confer a favor on a desolate wife and mother by copying the above.—Eds. of Pacific.

PRIVATE SCHOOL.

A WIDOW LADY, RESIDING IN A BEAUTIFUL situation, about 20 minutes walk from San Francisco, wishes to receive two or three little girls to board and educate with her own daughter. Their course of study will embrace the various branches of an English education, together with French, Music and Drawing.

References kindly permitted to the Rev. Mr. Willey, of Happy Valley. Apply at the office of Messrs. Backus and Harrison, corner of Sansome and California streets. aug1

H. W. HALLECK. A. C. PEACHY. FRED. BILLINGS.

HALLECK, PEACHY & BILLINGS,

ATTORNEYS AT LAW, MERCHANT STREET, San Francisco. (In Bolton, Barron & Co.'s building.)

Mr. B., Commissioner for Massachusetts, Connecticut, Maryland, Vermont. aug1

IRVING, FAIR, & HOOKER,

ATTORNIES AT LAW—Office corner of Merchant and Montgomery street. aug1

F. C. GRAY, BRO. & CO.

WHOLESALE AND RETAIL DEALERS IN GROCERIES and Provisions, Fruits, fresh and preserved, from abroad, as well as from the gardens and vinyards of our own state, and every article necessary for family consumption constantly on hand at the corner of Pacific Wharf and Front street. aug1

HAWLEY, STERLING & CO.

IMPORTERS AND JOBBERS IN GENERAL MERCHANDISE, have on hand a well selected stock of Boots and Shoes, clothing, cordage, provisions and hardware, delivered afloat or ashore. Corner of Sacramento and Leidesdorff streets. aug1

J. H. COGHILL & CO.

WHOLESALE GROCERS AND COMMISSION MERCHANTS, Front street, south of Pacific wharf, keep constantly on hand a large stock of groceries and provisions. Orders from the country promptly attended to. au1

BRYANT & CO.

AGRICULTURAL AND MINER'S WAREHOUSE, Sansome street, near Clay, have in addition to their agricultural and mining implements, opened a general assortment of hardware, which they offer on very favorable terms. aug1

WILLIAM H. STOWELL,

COMMISSION MERCHANT, BATTERY STREET, near Pacific Wharf—Having an eligible business location, and who engages in no business of any kind on his own account, solicits consignments of parties residing here, who have merchandise which they wish to offer for sale through others. aug1

CHAPIN & SAWYER,

DEALERS IN HARDWARE, LEATHER AND SHOE Findings, powder, shot, lead, caps, etc. Blacksmiths' tools and housekeeping articles. Corner of Montgomery and Clay streets, basement of Wells & Co.'s Banking House. aug1

G. O. WHITNEY,

FURNITURE WHOLESALE AND RETAIL, Sacramento street, corner of Webb; also on Battery street, near California, San Francisco. Constantly on hand sofas, bedsteads, looking glasses, bureaus, washstands, chairs of all descriptions, tables, matresses, wardrobes, desks, sideboards, plush furniture, etc. aug1

W. J. SHERWOOD, Auctioneer.

BY W. J. SHERWOOD & CO., AUCTION AND COMMISSION MERCHANTS—Store, Sansome street, between Clay and Washington. Sales of Merchandise, Real Estate, etc. punctually attended to. Liberal cash advances made on consignments.

Wm. J. Sherwood, of New York; Chas. De Ro, of Philadelphia. aug1

COBB & CO.

AUCTIONEERS AND COMMISSION MERCHANTS. Sales Room, Sansome street.

Advancements made on consignments for sale at auction. aug1

WM. H. V. CRONISE, Auctioneer.

MARTIN SHULTZ & CO., CORNER OF SANSOME and Jackson streets. Wholesale Auction and Commission Merchants. Liberal advancements made on consignments. aug1

J. F. HUTTON, S. FRANCISCO. O. SEGER, SACRAMENTO.

HUTTON & CO.

CORNER OF CLAY AND SANSOME STREETS—Regular Sale Days, Mondays, Wednesdays, and Fridays. J. F. Hutton, Auctioneer. aug1

BINGHAM, REYNOLDS, BARTLETT & CO.

SHIPPING AND COMMISSION MERCHANTS, Sansome street, near Broadway. aug1

BRAGG & WHITTEMORE,

IMPORTERS OF GROCERIES AND PROVISIONS, California street, San Francisco. aug1

MACONDRAY & CO.

COMMISSION MERCHANTS, SANSOME STREET, near Pine.

F. W. Macondray, R. S. Watson, James Otis. aug1

HEARNE, FULLER & CO.

SHIP CHANDLERY STORE, PACIFIC WHARF, between Battery and Front. aug1

MALLORY, STUART & CO.

LATE MAC LEA & CO., SHIP CHANDLERS, GROCERS and Iron-Mongers, Central Wharf, corner of Battery street, opposite Whitehall, San Francisco. aug1

JOHNSON & CANFIELD,

NO. 15 CLAY STREET, MANUFACTURERS AND Importers of every description of Clothing, Boots, Shoes, and Hats. An assortment constantly on hand. Country merchants, traders, etc. are desired to call and examine our stock. aug1

DANA, BROTHERS & CO.

COMMISSION MERCHANTS, PACIFIC WHARF, offer for sale Havana and Manila cigars, chocolate, prints, denims, stripes, blankets, etc. aug1

WYCKOFF & CO.

WHOLESALE GROCERS AND PROVISION DEALERS, foot of Washington street, San Francisco, California. Orders promptly attended to. aug1

BOARDMAN, BACON & CO.

DEALERS IN HARDWARE, WOODEN WARE, and General Merchandise, corner of Sansome and Washington streets, San Francisco. aug1

GEORGE J. BROOKS,

PAPER WAREHOUSE, WHOLESALE DEALER IN Paper of all kinds. Printing paper of all sizes constantly on hand; also black and fancy Inks.

Clay street, between Pike and Stockton. aug1

FREDERICK COMBS,

PIONEER DAGUERREAN ARTIST, MONTGOMERY street, one door from Long wharf. Pictures taken in very superior style, in a few seconds, at about one half his former prices. aug1

COLE & PARSONS,

SURGEON DENTISTS, CORNER OF KEARNY AND Clay streets, San Francisco.

S. Parsons, M. D. R. H. Cole. aug1

ELLIOTT & STORY,

BOOKBINDERS, CORNER OF WASHINGTON AND Montgomery streets, up stairs, San Francisco.

Orders left with Messrs. Cooke & Lecount promptly attended to. aug1

BANKING HOUSE OF

BURGOYNE & CO., NEW FIRE PROOF BUILDING, old stand, Washington and Montgomery streets. EXCHANGE for sale at all times at sight or on time, on

Baring Bros. & Co. .... London.
Hottinguer & Co. .... Paris.
Jno. E. Thayer & Bro. .... Boston.
Merchants' Bank .... do
Beebe & Co. .... New York.
Ludlow & Co. .... Philadelphia.
Josiah Lee & Co. .... Baltimore.
Chubb Schenck & Co. .... Washington City.
L. A. Benoist & Co. .... St. Louis.
Ellis & Morton .... Cincinnati.
Maunsel White & Co. .... New Orleans.
Drake Bros. & Co. .... Havana.

Gold Dust purchased at highest prices, shipped and insured to Bank of England and the Atlantic States. aug1

PAGE, BACON & CO.

BANKERS, MONTGOMERY STREET. DRAW AT sight, or on time, in sums to suit purchasers, on

Atlantic Bank .... Boston.
Drew, Robinson & Co. .... New York.
F. A. Van Dyke, Jr. & Co. .... Philadelphia.
S. Jones & Co .... Pittsburgh.
T. S. Goodman & Co. .... Cincinnati.
Hutchings & Co. .... Louisville.
Louisiana State Bank .... New Orleans, and
Page & Bacon .... St. Louis.

Deposits received and banking business generally attended to.

Gold Dust purchased at the best market prices.

Daniel D Page, Henry D. Bacon, — St. Louis, Mo.
David Chambers, F. W. Page, Henry Haight, — San Francisco.
aug1

BANKING HOUSE OF

JAMES KING, OF WILLIAM, EXCHANGE ON

George Peabody, Esq. .... London.
Messrs. Cammann & Whitehouse .... New York.
Messrs. J. Corning & Co. .... New Orleans.
Messrs. Riggs & Levering .... St. Louis.

And on Messrs. Corcoran & Riggs—

Payable at their office .... Washington City.
" Merchants' Bank of Boston .... Boston.
" Philadelphia Bank .... Philadelphia.
" Bank of Baltimore .... Baltimore.
" Bank of Virginia and branches. aug1

SAVINGS BANK OF CALIFORNIA.

DEPOSITS RECEIVED UPON THE PLAN OF THE Savings Banks in the States and Europe. Bills of Exchange for sale on New York and Boston.

Our drafts on Boston are cashed at all the New England banks, and New York bills are usually worth a premium in all the Western and Southern States.

Gold Dust constantly wanted at the highest prices; also forwarded to the Atlantic States, under insurance.

Money and Gold Dust received on special deposit; also, usual banking business transacted.

Office hours from sun rise to sunset, and Saturday evenings till 9 o'clock, for the accommodation of mechanics, laborers, etc.

Banking House, Montgomery street, next door to the corner of Commercial street, and opposite Central Wharf, San Francisco. ROBINSON & CO.
aug1 Managers and Proprietors.

ATWILL & CO.'S

MUSIC WAREHOUSE AND DEPOT OF FANCY GOODS—Post Office Buildings, Grand Plaza, San Francisco—Every variety of piano fortes, organs, melodians, guitars, violins, and all other kinds of brass and wood musical instruments, together with reeds, strings, bows, and musical merchandise of every sort, as received semi-monthly from New York.

Also, new and standard music and tutors for the voice and all instruments.

Also, stationery, fancy Chinese goods, globes, maps, paintings, pictures, flags of all nations, children's toys, dolls, etc.

Fancy work baskets and boxes, large engravings of "San Francisco," perfumery, combs, brushes, etc. etc. at wholesale and retail.

The latest songs from New York, together with all the compositions of Russell, Dempster, Stephen C. Massett, etc. etc.

Instruments tuned and repaired. Orders from the country punctually attended to by addressing
JOSEPH F. ATWILL & CO.,
aug1 Grand Plaza, San Francisco.

DRUGS.

EX CRUSOE AND SETH SPRAGUE—AT WHOLESALE AND RETAIL—Alcohol, 80 per ct. and 90 per ct. chloride of lime, carb. ammonia, borax, cochineal, cobalt, mur. ammonia, sulphuric opium, etc.; neat's foot oil, cardamon, canary, caraway, coriander and flax seeds, sassafras, cherry, cascarilla, ground elm and white oak barks, aqua ammonia, spirits nitre, sulphuric ether, ammoniac, Rochelle and soda salts, orange peel, rhubarb and ginger roots, alum, red saunders, gentian, brimstone, roll and sulphur; blue vitriol, balsam of fir, chalk, emery, seven sizes; pumice and rotten stone, Bath bricks, carmine, iodine, iod. potass, essential oils, musk, Vanilla beans, strychnyne, cream tartar, carbonate soda, saltpetre, hops, sponge, etc., assorted vials, corks, pill boxes, guaging rods, smalts assorted colors; bright varnish, white lead, essential oil of almonds, pink saucers, fancy soaps, perfumes, combs, paint, hair, tooth and nail brushes, pomades, etc.; cologne on draught, having had the advantage of a five months sea voyage; together with an assortment of all kinds of goods usually found in a drug store.
C. R. STORY & CO.,
aug1 Montgomery, corner Washington st.

ADAMS & CLEMENTS,

WHOLESALE AND RETAIL DRUGGISTS AND Apothecaries, have just received a large supply of drugs and medicines, of the best quality. Also, isinglass, gelatine, gum, shellac, hops, flax seed, arrow root, white and red chalk, wax, sponge, chemicals, alcohol, neats foot oil, Townsend's, Sand's, Wynkoop's, and Bristol's sarsaparilla, Osgood's chologouge, canchalaqua, Moffat's pills and bitters, Davis' pain killer, Barret's fever and ague pills, cherry pectoral; paints and oils; perfumery. Extra port wine for invalids. Breast glasses and nipple shells. Osborn's water colors. Trusses, single and double Hull's & Marsh's patent, etc. etc. with a large variety of other articles suited to the market. Clay street, in the Post Office building. aug1

OIL.

BAILEY & GILBERT, OIL MANUFACTURERS, Pine street, between Sansome and Battery, have on hand and are constantly manufacturing pure bleached sperm oil, well recommended for machinery; bleached polar oil, and winter strained lard oil, in packages to suit purchasers, and the quality guaranteed.

On hand—3000 gallons pure sperm oil; 15,000 gallons polar oil; 3000 gallons lard oil; 1000 gallons winter strained polar oil. BAILEY & GILBERT,
aug1 Pine street.

STOVES! STOVES!! STOVES!!!

THE SUBSCRIBERS HAVE JUST RECEIVED A large invoice of small and large sized Cooking Stoves, suitable for families, hotels and restaurants; also, a large invoice of tin ware, saucepans, coffee mills, side and hanging lamps, long and short handled shovels, tinned copper, Banca tin, tin plate, sheet iron, etc. etc. for sale, at wholesale or retail, at the lowest market prices, by
J. W. BROOKS & CO.,
Battery street, 2d door from Broadway, and Sansome st. near Jackson, San Francisco. aug1

JAMES HOLLAND,

FAMILY GROCERY, MONTGOMERY STREET, between Pine and Bush, San Francisco, begs to inform his friends and the public, that he has opened a store as above, with a new and well selected stock of family groceries of the best quality, and respectfully solicits their support. For the convenience of families, orders called for daily, and all goods delivered at their residence free of charge. A daily supply of fresh roasted coffee. Prime Goshen dairy butter in small kegs, etc. etc. aug1

COCHITUATE BATHS.

THIS SPLENDID ESTABLISHMENT BEING FITTED up and furnished in the most superb manner, with 20 tubs, and 16 sleeping rooms, the proprietors take this method to inform their friends that they have opened the house, and having spared no pains or expense in fitting it up in a neat and substantial manner, hope by strict attention to business, to secure a liberal share of public patronage.
E. X. FIELD,
aug1 1m E. S. DAVIS.

THE IRVING.

MESSRS. DUMARTHERAY & CO. LATE AT the head of Delmonico's, have the honor to inform their former patrons and friends, and the public generally, that they have opened their New Restaurant, located in Montgomery, near Washington street, and directly opposite their old house. They pledge themselves that no efforts shall be wanting on their part to maintain the standing which they flatter themselves they have established in California, and they trust by strict attention to their guests, to receive a share of public patronage.
F. DUMARTHERAY,
LOUIS CHAPUI,
ARMAND HIVERT,
aug1 tf H. G. GIANNINI.

WM. B. VAN ALEN,

WHOLESALE GROCER AND COMMISSION MERCHANT, keeps constantly on hand a large and general assortment of Groceries and Provisions for sale at lowest market prices. Preserves of all kinds; raspberry, peach, quince, current, apple, cranberry, and plain jams and jellies, just received and for sale.

Iron Building, Jackson Street Wharf, corner Battery. a1

BAKER & MESSERVE,

UPHOLSTERY AND PAPER HANGING ESTABLISHMENT—Constantly on hand a complete assortment of carpets, curtain material, window shades, cords, tassels, cornices, oil cloth, wall paper, borders, etc.

N. B. Orders for work, material, etc. promptly executed on the most liberal terms.
aug1 Clay street, opposite the Plaza.

ROLLINS & CO.

AUCTION AND COMMISSION MERCHANTS, corner of Sansome and Sacramento streets.

Liberal advances made on Consignments.

References:—Drexel, Sather & Church, Bankers; Dr. John Baldwin, Banker; Murray & Sanger; Blossom & Ogden, San Francisco. aug1

JOHN WILSON & SON,

HARNESS REPOSITORY, BASEMENT OF THE "EL DORADO," corner of Washington and Kearny sts. A large and varied assortment of Saddles, Bridles, Harness, Whips, etc. constantly on hand. aug1

JONA. GAVETT,

MANUFACTURER'S AGENT FOR THE SALE OF Chandeliers, Lamps, Glass Ware, Cutlery, etc. wholesale and retail, iron store, California street, two doors above Jones' Hotel, San Francisco. aug1

WM. BAKER & CO.

WHOLESALE AND COMMISSION MERCHANTS, and Dealers in Groceries and Provisions. In Sansome street, near corner Jackson street. aug1

D. S. LORD,

DEALER IN BLANK BOOKS AND STATIONERY, Jackson street, near Sansome. aug1

PACIFIC MAIL STEAMSHIP COMPANY.

THE PUBLIC IS INFORMED THAT UNDER the new arrangements of this Company, Steamships, inspected and approved by the Navy Department, and carrying the United States Mails, will continue to leave San Francisco for Panama, and vice versa, on the 1st and 15th days of each month, except when falling on Sunday, in which case they will leave San Francisco on the Saturday previous, and Panama on the Monday following. The steamers of the 1st of the month touching at Monterey, San Diego, Mazatlan, San Blas and Acapulco. Those of the 15th will touch at Monterey, San Diego and Acapulco.

Accompanying the mail boats will also be dispatched a sea steamer with every accommodation, carrying passengers at reduced rates, touching only at Acapulco.

The connection with Oregon will be maintained by the steamer Columbia, leaving with the semi-monthly mails from Panama, and returning in time to connect with the mails leaving San Francisco on the 1st and 15th.

Each passenger is allowed 250 lbs. personal baggage, not exceeding 10 cubic feet, free.

The line in the Pacific is maintained by seventeen steamers, with an aggregate of 15,000 tons register, and in the Atlantic, by nine steamers of upwards of 16,000 tons.

This Company offers to the public the greatest degree of comfort and security, their commanders being selected for their great experience, and their numerous boats insuring immediate relief in case of accident of any kind.
E. KNIGHT, Agent,
aug1 Office corner of Leidesdorff and Sacramento sts.

NICARAGUA ROUTE.

VANDERBILT'S INDEPENDENT LINE OF STEAMSHIPS—This route will convey passengers from San Francisco to New York in 21 days, thus making the whole passage between the two cities at least 10 or 12 days less than the usual time. Besides, there are only twelve miles of land passage, and this through a beautiful and healthy country, avoiding in this way the Panama and Chagres fever, and the dreadful exposure of person and property.

All who love speed, pleasure and health, and moderate prices, will try this route.

For further particulars, inquire of
ISAAC S. SMITH,
General Agent.
aug1 Office Sansome street, near California.

PEOPLE'S LINE,

FOR SACRAMENTO CITY, FROM PACIFIC Street Wharf, at 4 P. M. The well known favorite steamers SENATOR and NEW WORLD, will leave as above, every alternate day, and being unequalled in speed and comfort, offer great inducements for freight or passage, which will be taken at the lowest rates. Apply to C. MINTURN, Agent, corner Davis street and Pacific wharf, or on Cunningham's wharf. aug1

ADAMS & CO.'S EXPRESS AND BANKING OFFICE.

WE HAVE RESUMED BUSINESS IN the fire proof building erected by us on the site of our old building on Montgomery street. For the accommodation of our numerous patrons, we shall transact a banking business of deposit alone, and draw bills of exchange on any of our houses in the Atlantic States, and also on London, at the current rates of premium.

As we have built two vaults with regard to safety both from fire and thieves, we will receive articles of value for safe keeping.

We have reserved the basement of our building for purposes connected with our express business, and consequently can offer great inducements to parties to ship goods by us from the Atlantic States, as in event of their being uncalled for, they will remain in a place of security from fire.

From our arrangements with the steamship companies, and our extensive interests in expresses in the Atlantic States, we can guarantee greater security and dispatch with all business entrusted to us than any other house, and with the business entrusted to the up-river expresses connecting with us, we shall give the same attention as though the business were wholly our own.

We are prepared to forward, with or without insurance, Gold Dust by the regular mail line of steamers, as low, (if not lower) than parties shipping by transient steamers.

The advantage of this arrangement will be seen in the security it affords to parties shipping through us, that there will be no delay at Chagres, as one of the mail steamers will always be there in readiness to receive treasure from the Pacific Mail Line.

Parties may rest assured that although we do not continually keep it before the public, we are never behind in the conveyance of news, treasure, etc. to and from the Atlantic States.

Running the only Express on the mail train between New York and Philadelphia, all treasure shipped by us direct from the mint, will always be deposited there in advance of that shipped by any other line.

We send an Express regularly on the 1st and 15th of every month. ADAMS & CO.,
aug1 Montgomery street, near California.

EXPRESS TO STOCKTON AND THE SOUTHERN MINES.

OUR CONNECTION WITH TODD & Co. having ceased, we have made arrangements to run a daily Express through to San Francisco, from Stockton and all parts of the Southern Mines, and vice versa.

Gold Dust, Letters and Packages, received by us in Stockton and all parts of the Southern mines, and shipped to all parts of the United States and Europe, through Adams & Co. or any house parties may desire.

Drafts purchased in sums to suit, payable in all parts of the United States and Europe.

We have a daily line of stages running between Stockton and Sonora, carrying our express. Also, a daily express between Stockton, Double Springs, Mokelumne, Carson's Creek and Angels.

Collections made in San Francisco and all places as above.

All orders, letters and packages left at Burgess, Gilbert & Still's bookstore, on the Plaza, or at our office, with J. W. Gregory, Montgomery street.
aug1 REYNOLDS & CO.

FREEMAN & CO.'S EXPRESS.

DAILY TO SACRAMENTO CITY, MARYSVILLE AND NEVADA.—F. & Co. have safes in their express rooms, on board the fast steamers Senator, New World, and Gov. Dana, for the security of treasure entrusted to them, which is always accompanied by faithful messengers. Orders, bills, packages, etc., forwarded, and all business pertaining to an express promptly attended to. F. & Co. is the only firm in the Valley of the Sacramento connecting with Messrs. Adams & Co., on whom they are authorized to draw Bills of Exchange for any amount, payable in New Orleans, New York, and all the principal cities of the Atlantic States.

Offices—San Francisco, in Adams & Co.'s new fire-proof building.

Sacramento City, at 42 Second street.

Marysville, at Snow & Lunt's, on the Plaza.

Bowers & Co. connect with us at Sacramento from Nevada City.

Langton & Co. connect with us at Sacramento from Downsville. aug1

ATLANTIC AND PACIFIC EXPRESS

AND REMITTANCE OFFICE, IN THE FIRE PROOF Banking House, corner of Merchant and Montgomery streets, San Francisco—JOS. W. GREGORY, Proprietor. Agents in New York, Messrs. Thompson & Hitchcock, corner of Wall and Pearl street, and Shirley & Co., Boston.

All valuable parcels delivered at their destination as addressed. aug1

FURNITURE.

SCOTT, GREEN & CO., late of the American and Colonnade Building, have re-opened their ware rooms in Sacramento street, four doors below Kearny, north side, and at the corner of Pike street. They have on hand an excellent assortment of dining, porter and bedroom furniture, carpeting, etc.

Walnut Sofas, plush figured and plain.
Mahogany do do hair cloth.
Walnut and mahogany divans, hair cloth.
Do do ottomans do.
Do do tete-a-tete do.
Do do chairs of all descriptions.
Do do tables of the newest style.

Consisting of centre, dining and pier; sofa bedsteads, mahogany, French, Elizabethan, cottage, etc.; bureaus, wardrobes of different sizes and quality, washstands in variety, hair matresses and pillows, feather beds, pillows and bolsters; palliasses and common matresses, blankets, sheets and pillow slips. A few pieces of superior Brussels carpeting and Persian Rugs. aug1

STATIONERS' WAREHOUSE.

COOKE & LECOUNT, IMPORTERS AND DEALERS in Stationery and Books, keep constantly on hand a large and select assortment Blank Books, staple and fancy stationery, law and custom house blanks, school books, notarial and letter papers; cheap publications and newspapers, fancy articles, gold pens, choice cutlery, maps and charts; American and foreign books, perfumery, etc.

P. S. Just received Ollendorff's Method of Teaching Spaniards to read, write and speak English.

Wells' Fire-Proof Building, Montgomery street, near Clay, San Francisco, California. aug1

BURGESS, GILBERT & STILL,

BOOKSELLERS AND STATIONERS, AND WHOLEsale and Retail Agents for Foreign and American Newspapers, Magazines and Cheap Publications, Portsmouth Square, San Francisco. Country Merchants, Express Riders and Pedlers, can be supplied with all the latest novels, magazines and newspapers on the most favorable terms. As great inducements will be offered them, they are invited to call before purchasing elsewhere. The only authorized agents of the eastern publishers.

☞ Express Riders supplied with the California True Delta. aug1

MARVIN & HITCHCOCK,

IMPORTERS OF BOOKS AND STATIONERY—Keep constantly on hand a large stock of Books and Stationery, both foreign and domestic, which are offered to the trade and public generally on the most reasonable terms.

Pioneer Bookstore, Montgomery street, near Clay.

N. B. All the latest Magazines and Periodicals received per every steamer. aug1

STEAM ENGINES AND BOILERS.

FOR SALE AT DONAHUE'S UNION AND IRON BRASS FOUNDRY, corner of First and Mission sts., Happy Valley, San Francisco. Quartz mining machinery made to order after the most approved plans. Castings of iron or brass, smithing, boiler making, steamboat repairing, turning and finishing, executed with dispatch, and everything connected with the business promptly attended to. aug1

SUTTER IRON WORKS.

RINCON POINT—THE ABOVE WORKS ARE NOW in full operation, and are prepared to execute steamboat work of any weight or description. Quartz machinery, castings of any size particularly attended to and executed with dispatch, and at as low rates as any establishment in the country.
JAMES BLAIR, Agent,
aug1 Corner Front and Sacramento streets.

CARPETS AND OIL CLOTHS.

BRUSSELS, TAPESTRY, INGRAIN AND STAIR Carpets, Floor Oil Cloths, all widths; cotton matting, 4-4, 5-4, and 6-4 window shades, rugs, druggets, etc. etc. for sale wholesale or retail, on Clay street, between Montgomery and Kearney, in Johnson & Canfield's brick building, up stairs.
aug1 APSLEY.

Poetry.

[FOR THE PACIFIC.]

The Bible.

How blest is the nation on whom is conferred,
That volume sent down from above!
How cheering the sound of that life-giving word;
The message of peace and of love!

That word is a treasure of infinite worth,
Surpassing the value of gold;
Uniting the riches of heaven and earth;
A storehouse of treasures untold.

It sheds on our vision a radiant light,
Revealing what mercy has given;
A lamp, 'mid the gloom and the darkness of night,
To light the lone pilgrim to heaven.

O give me that volume of wisdom and truth,
Whose precepts are holy and high:
That lends to the aged the vigor of youth,
And strengthens the weakest to die!

O treasure of treasures! the riches on earth!
The gift of the Giver of breath!
In life will I speak of its infinite worth,
And sing of its value in death!

Original Sermon.

The People responsible for the character of their Rulers.

A SERMON

Delivered in the Howard Street Presbyterian Church, Sabbath Evening, Aug. 10th.

BY REV. S. H. WILLEY.

[PUBLISHED BY REQUEST.]

"Thou shalt provide out of all the people, able men—such as fear God—men of truth, hating covetousness—and place such over them to be rulers."—*Exodus* XVIII, 21.

We are on the eve of an important election; the Governor's Proclamation calls on the people of this State to elect, on the first Wednesday in September, a large number of officers to the Legislative, Judicial and Executive departments of Government. The result of that election will give character and direction, in a good degree, to the administration of affairs in this State for years.

The election of men to rule over us at any time, involves great responsibility. It rarely receives that candid and careful attention the subject deserves. But there are some considerations that invest the action of the people of this State, at the present time, with unusual importance! To make this evident and palpable, I need only bring to your recollection the scenes that have transpired since we have been a State.

The saying has become long since trite and worn out, that the "eyes of the world are on us,"—and yet it is as true as it is trite,—and though it has sometimes awakened a feeling of pride, let us inquire what character we have gained, under that searching gaze of universal observation? Is it a character to be proud of, or to be ashamed of?

Let us be candid and just with ourselves. Passing by the matter of good and pure morals and general regard for religion, what reputation have we gained for good order,—the impartial and uncorrupted administration of Law?

What should we ourselves have said, a few years ago, of a state whose history for two years had been what ours has? And it is stoutly and violently maintained by some, that the great cause of all that has been to be deplored resides in the inefficiency and corruptability of men in office.—And it is conceded by the most moderate, that this has been a prominent cause of that utter contempt of law that has nearly wrought our ruin. I say this is conceded by all. It is very likely—indeed it is very certain, that accusations too severe, too general, and too sweeping, have been made against those in office. But so universal a withdrawal of confidence from the constituted authorities never could have happened, without some good and sufficient reasons at the bottom!

What community then, were ever taught so impressive a lesson concering the importance of "righteous rulers," by their own history in so short a time as we have been? Let me call up that history then, not for purposes of reproach and reprobation,—but that now, in time, we may shape our course so as hereafter to run clear of its evils!

It is said that the follies and errors of the young are readily forgiven, and it may be so with a state, if wrong courses are early abandoned, and wisdom is learned by the teachings of experience.

But turning from the past, let us look at the future! We are not like an old State, requiring legislators to do very little more, in any year, than their predecessors have done for scores of years before, and their Executive and Judiciary to be prepared to act, in but very few cases, where they have not precedents recorded all along the history of centuries! On the contrary, the officers we place over us are called to a new work. They must act very often where you can have no guaranty of their acting correctly but the character of the *men!*—And in many cases they will be tempted with wealth, with the hope of popular applause, and of elevation to high office.—They are not likely to be so well paid, any of them, as to make it always for their pecuniary interest to shut their eyes, and stop their ears to every tempting offer of those who would buy their influence.

Our only guaranty then, for the faithfulness and integrity of those whom we are to send to the Capital to make laws, or place on the bench to interpret and enforce them, or send abroad to execute them, resides in the character of the men we elect. We have no other!

Difficult as it may be for us to meet this responsibility, and unprepared as we may be for it, we can by no possibility avoid it. It is of no use to say we cannot do it;—we have not the means of doing it, We must do it. If we cannot do it as intelligently and as understandingly as we would, we must use all the means within our reach, and prepare ourselves the best way we can. And this involves more care, more time, more thought, more vigilence, than we are wont to bestow. But if it is not done and bad or incompitent men get into office and make havoc of everything that is just and true, our mouths will be shut. We must bear it. It will be the reward of our own doings.

Heretofore there has been some excuse for those who had discovered that they had helped elevate to office corrupt or incapable men. And when fault has been found with these men—and even where they have been virtually set aside, it has been tolerated. But hereafter it cannot be so.—What we do now, we do with our eyes open, or if they are not open, they might be open, and ought to be open. But with eyes shut or open, what we do we must abide by. We must meet the consequences; therefore when we revert to the past, or look to the future, in either view, the election about to occur appears invested with peculiar importance. Not a political importance alone, for if it were I should have nothing to do with it in this place, but it will affect intimately every social and religious interest.

Peace and good order are adsolutely essential to the prosperity of any good cause. And it is for that reason that I determined long ago to discuss this subject before the time of the approaching election.

It is a subject most certainly, that every serious and well-disposed citizen should contemplate. For the evils we have been loaded with, here is the legitimate remedy; and the only remedy either safe or permanent. It is a silent yet safe and sure remedy. It is expressed most concisely and forcibly in the text: "Provide out of all the people, able men, such as fear God, men of truth, hating covetousness, and place such to be rulers."

It is stating a universally conceded principle when we say that Human Government is an institution founded in Divine Authority. It is sanctioned by the word of God, and by the example of all inspired men. The particular form of it is left to the choice of men.

The form of government under which the nation of the Hebrews lived at the time the text was uttered was a Theocracy.—Jehovah himself was their supreme governor, and Moses was his executive, to administer the government. Under him, these "able and wise men" were to carry out the provisions of the law.

And there, and always the responsibility of appointing men of the character specified in the text, rested with the appointing power; in the case of the Jews, that power was with Moses. In other governments, from that day to this it has been distributed variously; sometimes it has rested with hereditary Princes, Kings and Nobles, sometimes with Emperors and Conquerors, and sometimes, as with us, the people have laid claim to it themselves, and taken it into their own hands. We claim the privelege and assert the right to elect our own rulers.

We are very jealous of the least approach to any interference with the exercise of this right. We do not allow it to be at all meddled with, from any quarter; therefore, if we value this right of electing our own rulers, so highly, if we guard it so carefully, and maintain it so strenuously, we assume all the responsibility that comes with it.—And if the text were addressed to us, and intended to bear the same import to us that it bore to the Jews, it would be addressed to every man, every individual citizen, as charged with a share of the appointing power, saying; "Thou shalt provide, out of all the people, able men, &c.

Where the responsibility rests on the whole, each individual bears a share. Every individual should act with a view to this, and discharge his duty in an intelligent and concientious manner.

Every citizen should be as careful in placing names upon his vote, for officers to rule over us, as if his vote settled the election—as if his voice appointed to the office. As far as his agency goes, it does so, he does all he can when he expresses his will, and deposits his ballot, and whether his is only one of ten thousand that go to make up a majority, or whether it is the particular vote that settles the election it makes no difference.

With us, therefore, *the people are the appointing power*; they determine what the character of their officers shall be, and to them—to every one and all of them the warning of God's word comes, saying, "Provide out of all the people, able men, such as fear God, men of truth, hating covetousness, and place such to be rulers over you."

This obligation is in the highest degree binding—man owes his first duty to his God, and the next he owes to his country; I utter not the language of empty declamation when I say it, but I speak the language which meets the response of the christian citizen pronouncing it true. And among a man's duties to his country, not one is more important and vital in its consequences, than that of *an intelligent and conscientious exercise of the right of suffrage.*

This makes the laws, for it designates the men that shall assemble in the name, and in behalf of the people, to frame them; and the character of these legislators determines the character of the laws they will frame. If the Capitol is crowded with law-makers, who are themselves known to be law-breakers, what sort of statutes ought you to expect at their hands? If you send men who cannot earn the amount of their pay and mileage in any other way, what sort of ability ought you to look for in their speeches, reports, and enactments? If they are profane men, who utter the loud filth of blasphemy, in the street, at the table, and at the halls of legislation, what *respect* have you for the work they send forth to you? If they are licentious, so that purity, virtue, and common decency shrink from their contaminating presence, what can you expect in the work of their heads, but that which favors the appetites of their depraved hearts? If they are intemperate men, who brutalize, and divest themselves of what abilities and virtues they might otherwise possess—and by nights of dissipation, prepare for themselves days of languor and be-fogged intellect, what respect could you have for laws framed by them? But supposing they were wise enough to take the only course of safety, and hire copyists to write out verbatim the laws of some State whose statues they deem it safe to adopt, changing captions, titles, names and dates, to suit circumstances, and suppose they should pass a series of enactments, somewhat coherent and practicable; there yet remains the most important question of all: What force will the laws have if you elect men to execute them who cannot, or will not do it? If they cannot, they are contemptible, crime laughs at them, and men are ashamed of them. If they will not, crime begs their favor—thrusts presents into their hands—proclaims abroad their valor and their virtue, and in the daytime, goes about making a great show of their vigilence and energy, but in the night we cannot see what is done but we know what we suffer, and we know that at every *pinching point* the machinery fails—the law halts, and your progress is ended.

It is of little use to worry or complain, or find fault, but go back to the starting point; invoke common-sense; take time to consider and investigate; spend money—spend anything that it may cost to get at the truth; and then, "choose out of all the people, able men, such as fear God, men of truth, hating covetousness, and place such to be rulers over you." Exercise your right—perform your duty as an elector with caution.

Remember the momentous interests you touch. Think of the peace of the State—the security of good institutions; the safety of property; think of the defences of virtue, and the honor of God! And for a moment reflect how vividly it has been illustrated to us, that all these things depend on the characters of our rulers. And do not stop there, but go one step farther back—remember that the characters of our rulers depends on your exercise of the right of suffrage! It depends on what names are written on those little pieces of paper that you drop into the ballot-box! There is where the responsibility rests, there is where evils are to be remedied, if remedied at all; and there is where virtue, right, and good principles are to be maintained, if they are maintained at all.

There at that box, you virtually make the laws—you determine their character; and you determine the manner in which they shall be executed, when you there determine the character of those whom you elevate to office. There, therefore, there "Choose ye out of all the people, able men, such as fear God, men of truth, hating covetousness, and place such over you to be rulers."

Preparatory to this, however, and to ensure a safe and propitious result, there is one thing especially to be done. With regard to *political* qualifications in candidates the best men often differ very widely in opinion. Different minds, view men and measures differently, and this honest and intelligent difference is, and always will be the foundation of parties in politics, but on the subject of character in public officers, all good men agree.

Now, there is something, which, next to the election itself determines who our rulers are to be: and that is, the nomination which is made by the parties of which I have spoken. Now, if it is the duty of every christian citizen to *vote* intelligently, the thing next in importance to this is to look to the *primary nomination.*

As I have said, with regard to the character candidates for office should possess, good citizens are agreed, all insist that they should be "able men, such as fear God, men of truth, hating covetousness." If, therefore, good citizens as a body would give their attention, and exert their influence in the selection of candidates for office, so that only "able men," lovers of truth, and haters of covetousness, should be nominated by any party, the great point of character in office would be gained. Let whatever views in politics happen to be in the ascendent—come up in the majority, if men of sound character are nominated on all sides, of course none but such will come into power. Whoever loses the ascendency of his political views and preferences, does not thereby lose his confidence in the honesty, ability, and integrity of the men who are actually entrusted with power. But if it is otherwise, if this matter of nominations is not attended to, the hour arrives when the vote must be deposited—lists are then complete, lines are drawn, and if, as as an individual you make up a list corrected to suit yourself, your vote will lose its place in aid of the general ticket, the success of which you desire, and you will stand in the result among the scattering.—What an inconsistancy appears in practice on this point; hundreds and thousands of good men, who would head a revolution rather than suffer their elective franchise to be interfered with, allow themselves to be bound down by nominations which they have never thought of looking after at all, and compelled to scatter and thus almost throw away their vote, or else vote with one party or another, for men for whom they have not one particle of respect.

There is a grievious error, a most wicked neglect here on the part of good men.—Who make the nominations? To whom is the work left? In what manner is it done? What agencies are invoked? Under the influence of what "spirit" is the work accomplished?

To *ask* these questions is enough, and the great multitude of good citizens, those wise men, too busy to attend to such matters, are virtually compelled to receive and vote the lists thus put upon them. When the thing is done, and the hour to vote has arrived, and lists are compared, there is often very loud complaint. Severe and bitter criticisms are passed, you hear candidates pronounced incompetent, unknown, unworthy to be trusted, or of bad reputation, and one list is condemned after another till all are disposed of.

The next thing you hear is, probably, that there is little choice between them on the ground of qualification or character, and the individual tumbles over the lists for the one made by the party in which he was born, thinking he might as well vote that as any, the business of voting is soon despatched, and the sovreign citizen is busy at his work.

Now, if during that year, that man loses half his fortune by some one or more of the officers for whom he suffered himself to be compelled to vote, you will never hear him blame himself. His complaints will be very loud and bitter, but they will never be directed where they chiefly belong, to himself. The truth is, my hearers, we have a most excellent system of government, one that is so flexible that we may make it just as good as we please. We can set to administer it the best and most suitable men in society, but we do not do it. Strange to tell, the best men have often the least to do with it. Everybody talks about capable, faithful, honest men, but very few will take time and attention for a day or an hour from business to secure such men in office, and the wonder is they get them as often as they do.—We do not make the best of the government with which we are blessed,—we do not do it justice, if we did we should see its superior excellence, its proper administration would give us peace, ensure the due reward of labor, honor virtue, punish vice, and afford security to property and safety to life, and if it fails to do this, it is primarily and at the bottom our own fault.

To be sure we cannot be absolutely certain of the character and qualifications of candidates before we have done all we can to learn, but if we find ourselves mistaken, it is to be regarded like any other unavoidable evil—to be borne until it can be remedied.

The difficulty of ascertaining who are suitable candidates for our various offices, has been very great, and has often amounted to an impossibility, elections have gone on at random, or have been covertly managed by the designing- and now behold the result. See what the loose, unguarded exercise of this most sacred right has brought us to. Yea, my hearers, we not only see, but we feel. But the difficulty of knowing the characters of the men who are offered as candidates is greatly diminished, so that now by sufficient patience and effort we can be able to vote intelligently.

The text enumerates qualities which ought always to be deemed essential to a man, before he has your vote for any office. Ought they not to be deemed so? Look at them—"ability, reverence for God, truthfulness, freedom from covetousness." Now who that loves God, his fellow men, his country, peace, good order, and everything that is of good report, can throw aside or make of secondary consideration, the qualities in candidates enumerated in our text, especially when it is so palpable as it to us, that "when the wicked bear rule, the people mourn."

There is no need of abandoning a favorite school of politics, or giving up a favorite theory that we believe to be sound and salutary, on either side, for within the enclosures of every such dividing lines there is no want of men for candidates, answering to the character, demanded in the text.

Those of an opposite character need not be allowed to thrust themselves forward.—You need not suffer them to come in the way. and compel you either to throw away your vote, or to vote for principles you do not like, or else vote for principles you do like, but for candidates for whom you have no respect.

My hearers, I regard the duty of which we have spoken this evening, a religious, as well as a civil and political one, if we, the people, undertake to administer our own government, God our maker holds us responsible for doing it in a righteous manner, according to the principles of the text, and a part of every man's account, who claims citizenship among us will be in the Last Days to answer for the manner in which he has used this power. Let it not be trifled with. Oh! let not this power that you can use so directly and so efficiently in favor of purity, right and righteousness, be thrown away, by good men, especially, in a new State, where every thing is at stake, and character is fast being decided!

Temperance.

Temperance.

We are happy to know that among the reforms of the present day which have enlisted the sympathies and secured the labors and exertions of good men in California, that of Temperance has not been forgotten.

More than a year ago the "Pacific Temperance Society" was organized in this city. It embraces several hundred members, and has been instrumental of much good in arresting the tide of intemperance and ruin with which the fashions and habits of the times had deluged this fairest portion of earth. Since that time the "San Francisco Total Abstinence Society" has been formed and has exerted its share of influence in the same direction. Numerous public meetings have been holden by these societies, and the best talent in the city has been secured in public addresses. The pastors of the churches, have—praise the pulpit—"reasoned of temperance," as well as of "righteousness and a judgment to come." The public press has in some instances spoken in thunder tones, and the public authorities have, to some extent, administered the laws bearing upon the sale and immoderate use of intoxicating liquors, and have aided the reform by restraining and punishing the crimes which have been induced by intemperance.

And last, though not least, the Sons of Temperance have come to the rescue. In October last "California Division, No. 2," was installed, and has since that time exerted its influence for good. It has labored with great energy and success, Many who were far gone in the broad road which terminates in the drunkard's grave and the drunkard's perdition, have been rescued and restored to temperance, virtue and respectability. "Excelsior Division, No. 6," was instituted on the 22d July, and already numbers some fifty members. The strong and influential portions of our citizens are putting their hand to the work, and the order is daily acquiring additional favor with all classes of the community. Scores are flocking to this "ark of safety," and are being restored to peace, happiness, and better hopes. Rumsellers are mourning over their own loss of patronage, while honest and honorable men rejoice in the luxury of doing good.

"Pacific Star Division, No. 1," in Sacramento City; "Philo-Franklin Division, No. 3," at Yuba City; "Eureka Division. No. 4," at Santa Cruz—are in a most flourishing condition. We are not informed of the location of No. 5. New subordinate Divisions, and a Grand Division for the State are about being instituted, and the principles of the order are in the ascendant throughout the State.

The Sons are doing a good work, and California will long have occasion to bless them for their self-sacrificing labors of love, and many a fond heart beyond the mountains is already made to rejoice over dear ones on these distant shores, snatched from the drunkard's awful doom by the kind hand of disinterested benevolence.

Miscellaneous.

THE following is from a letter containing an interesting description of matters and things in the Crystal Palace:

"As you approached the transept you quitted the home exposition of your country, and passed through the contributions of your colonies; and might have noticed the silks of India, and the arms of our warlike Indian tributaries. As you passed across the transept and entered the eastern nave, you quitted the dominions of Great Britain, and entered the departments allotted to independent coterminous kingdoms—China, Persia; then, through Turkey in the eastern and western quarters of the globe, and Tunis in the southern, you were brought back to the kindred countries of Russia, Austria, and Italy; Algeria, France, Belgium, Holland, and the German countries of the Zollverin. But, guarding against geographical distractions, you heed only the cosmopolitan riches that still crowd the central path of the nave as you go eastward. While yet in the transept, there is what looks like a gigantic brazen parrot cage: it is the iron cage that restrains and protects the famed "Koh-i-noor" or "Mountain-of-Light" diamond. The solid bars of iron are gilded. The diamond is supported in the air by two small golden hands, which project from golden pillars and just lay hold of two of its projecting points; thus its full outline is shown against a purple velvet ground. It is about the size of a very small egg, hollowed on one side; on each side are two smaller diamonds. At night, and on the touching of a spring by the custodian, these precious gems sink into a massive iron box of impregnable strength, prepared by Messrs. Chubb, and built into a pedestal of solid masonry; and it is understood by the crowd of spectators, that ever so slight a touch of the glass shade which covers the diamonds within the great iron cage would cause the machinery to collapse like the leaves of a sensitive plant, and plunge the gems into their cavernous retreat till the authorities should summon them forth again with their privileged key.

PHILOSOPHY OF SWIMMING.—The following rules and reasons, given many years ago, by Elizur Wright, of Boston, ought to be republished every summer in every newspaper of the land:

"No branch of education has been so much neglected as this. Man is the only animal which does not swim naturally. He sinks in deep water from the size of his brain when not properly exercised. That is to say, the weight of his brain above his nose sinks that organ a little beneath the surface, when he is in an erect position, before his body displaces its weight of water and thus finds an equilibrium. With the nose under, one must breathe water and drown. But when the brain comes to be exercised enough to throw the head back and the nose up, pointing to the very zenith, and you *keep hands and feet carefully under water*, then by the eternal laws of hydrostatics, the nose will continue above water, and the person will float like an empty bottle, which is so balanced as to keep its mouth uppermost. No human being can sink in still water of any depth, lying on the back, *with hands and feet under water.*"

Lew Chew Islands.—These islands lie to the south of the empire of Japan, and are considered a dependency of that government. The rigid principles of non-intercourse with "barbarous" nations, maintained by the Japanese, are partially in operation at the Lew Chew Islands, though much modified. Capt. Welch, of the Merlin, an American vessel, who recently put in there to repair damages received by him in a typhoon, secured the confidence of the authorities to such a degree that numberless acts of substantial kindness were bestowed upon him; he being able, for example, for less than ten dollars, to make repairs on his vessel, which would have cost him elsewhere more than a thousand. He was also feasted and carried over the country in a sedan chair, and privileged with visiting the capital, and examining public buildings and temples.

A missionary residing on the islands, Rev. B. J. Bettelheim, occupies a position of striking peculiarity. The government takes the ground of utter hostility to his operations, and successfully prohibits the people from coming in any way under his influence; and yet supplies him and his family with many of the necessaries of life.

Newspapers on the Islands and Shores of the Pacific.—In the beginning of 1843, not a newspaper or periodical in the English language was published in any part of the Pacific, or along the whole extent of the western coast of America. Now, not less than thirty daily and weekly papers are published within these limits.

Commerce of the Sandwich Islands.—The gross value of imports for 1850, was $1,053,058 70; being an increase over the imports of 1849, of $323,319 26. The gross value of the supplies and exports for 1850, was $536,522 63. The exports of sugar increased from 653,820 lbs. in 1849, to 750,238 in 1850; of coffee, from 28,231 lbs. in 1849, to 208,428 in 1850; of Irish potatoes, from 858 bbls. in 1849, to 51,957 in 1850; of sweet potatoes, from 306 bbls. in 1849, to 9,631 in 1850.

Naturalization of Foreigners at the Sandwich Islands.—From the 30th of June, 1846, to the 16th of February, 1851, the Minister of the Interior granted certificates of nationality to 230 individuals, of whom 119 were natives of the United States, and only eleven natives of France. Six were Chinese.

What does it Mean?—It is three hundred years since Rome entered on the work of missions; within this period she has made converts among people speaking sixty or seventy different languages, but not a single instance is known of her having translated the Scriptures into the language of the people where she has her missions.

Cost of the Bible in China.—Owing to the extremely low cost of materials and labor in China, a Bible in the Chinese language, it is said, can be sold for about six cents.

LOSSES BY RELIGION.—Not far from London there dwelt and old couple. In early life they had been poor; but the husband became a Christian, and God blessed their industry, and they were living in comfortable retirement, when one day a stranger called on them to ask their subscription to a charity. The old lady had not so much grace as her husband, and still hankered after some of the sabbath earnings and easy shillings which Thomas had forfeited from regard to the law of God. And so when the visiter asked their contribution, she interposed, and said, "Why, sir, we have lost a great deal by religion since we began; my husband knows that very well. Have we not, Thomas?" And after a solemn pause Thomas answered; "Yes, Mary we have. I have lost a deal by my religion. Before I got religion, Mary, I had got a water-pail, in which I used to carry water, and that, you know, I have lost many years ago; and then I had an old slouched hat, a tattered coat, and mended shoes and stockings; but I have lost them also long ago.—And, Mary, you know that, poor as I was, I had a habit of getting drunk and quarreling with you; and that, you know, I have lost And then I had a burdened conscience and a wicked heart, and ten thousand guilty fears; but all are lost, completely lost, and like a millstone, cast into the deepest sea. And, Mary, you have been a looser too, though not so great a looser as myself.—Before we got religion, you had got a washingtray, in which you washed for hire; but since we got religion, you have lost your washing trap. And you had a gown and a bonnet much the worse for wear, though they were all you had to wear; but you have lost them long ago. And you had many an aching heart concerning me at times; but these you happily have lost. And I could even wish that you had lost as much as I have lost; for what we lose by our religion will be our everlasting gain."

The following is the document, enveloped, and placed under the corner stone of the new Capitol at Washington:

"On the morning of the first day, of the seventy-sixth year of the independence of the United States of America, in the city of Washington, being the 4th day of July, 1851, this stone, designed as the corner stone of the extension of the capitol, according to a plan approved by the President, in pursuance of an act of Congress, was laid by Millard Filmore, President of the United States, assisted by the Grand Master of the Masonic Lodges, in the presence of many members of Congress; of officers of the Executive and Judiciary departments, national, state, and district; of officers of the army and navy, the corporate authorities of this, and neighboring cities; many associations, civil, and military, and masonic, officers of the Smithsonian Institution and National Institute; professors of colleges, and teachers of schools of the district, with students and pupils; a vast concourse of people from places near and remote; including a few surviving gentlemen who witnessed the laying of the corner stone of the Capitol, by President Washington, on the 18th day of September, (1793) seventeen hundred and ninety-three. If, therefore, it shall be hereafter the will of God, that this structure shall fall from its base, that its foundations be upturned, and the deposit beneath this stone be brought to the eyes of men, be it then known that, on this day, the Union of the United States of America stands firm—that their consittution still exists unimpaired, and with all its original usefulness and glory, growing every day stronger and stronger in the affections of the great body of the American people, and attracting more and more the admiration of the World. And all here assembled, whether belonging to public or private life, with hearts devoutly thankful to Almighty God for the preservation of the liberty and happiness of the country, unite in sincere and fervent prayers that this deposit, and the walls and arches, the domes and towers, the columns and entablatures, now to be erected over it, may endure forever.

God save the United States of America.

DANIEL WEBSTER, Secretary of State.

Human Sacrifices.—The day of human sacrifices is not yet ended. During a six weeks' stay of Mr. Beecroft, a British Consul, in Abomey, the capital of the kingdom of Dahomey, forty-two persons were killed as sacrifices, "to water the graves of the dead." So numerous are such sacrifices there, that the place is characterized as "the Golgotha of skulls."

Mormon Missionaries.—Ten Mormons are laboring on the Sandwich Islands, in companies of two, to convert the population, natives, foreigners, missionaries and all, to their faith. It is not a little worthy of note, that while in England and Scotland they have made converts by thousands, on Hawaii they have met with no success whatever.

Encouragement to Ministers.—Dr. Judson was at his station six years before he baptized a single convert. After three of these years had elapsed, he was asked in view of the little apparent progress, what evidence he had of ultimate success. "As much," he replied, "as there is a God who will fulfil all his promises." This faith had not grasped a shadow. Thirty-one years had elapsed since his first baptism, and now seventy churches, averaging one hundred members each, were exhibited.—*Miss. Adv.*

I am but One, but I am One!—These are the words of a Christian minister. The whole of the sentence runs thus: "I am but one, but I am one. I cannot do much, but I can do something; and all I can do I ought to do, and by God's grace will do." *Sailor's Magazine.*

Let every Christian in California say the same.

Revival in San Jose.—An unusual religious interest now prevails in that city and valley. Several conversions are reported. No particulars yet received.

A TRULY EXPRESSED TRUTH.—It is difficult to conceive any thing more beautiful than the reply given by one in affliction, when he was asked, "how he bore it so well?" "It lightens the stroke," said he, "to draw near to Him who handles the rod."